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ARTICLE I.

BEAUTY RECONSIDERED.

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It was Plato who first enunciated the doctrine of absolute beauty, of beauty, that is, in its far-off aboriginal source. That poet-philosopher meditated every deepest subject of human research in a halo of beauty; and it may be said of him that despite his crotchet against the fine arts, the æsthetic glory of the Greek mind rose to its zenith in him. He saw, as we all now steadily see, notwithstanding persistent attempts in certain quarters to disturb this conviction, that the universe is everywhere wrapped round with a photosphere of beauty; that all being is pervaded by it; and that it has its primitive sources in the very essence of things.

He identified the beautiful and the good, and invented the single word *καλοκάγαθία* to express the coalescing ideas. They are one; but, as we shall see, no more than the beautiful and the true, except that in the ordinary conception these two may be made to draw apart in apparent isolation and divorce. Human thinking may be cold and jejune, yet true, rising like a crystal palace in a region of snow. But in this case the mind is at fault, and the common instinct of men immediately detects the offense and grieves that the truth should be robbed of its inde-

feasible glow. This indefinable, impalpable, something that breaks in waves of enthusiasm over all lines of scientific pursuit, like the pulsing of heat over fields of grain, is beauty; and it is the healthful attitude of the intellect to look for it everywhere under the sun.

A thing of beauty is a joy forever, because its forever of perdurance is determined by the eternity of its source. Or, to speak more plainly, beauty, like the good and the true, is traceable to a home in the Infinite, out of which it comes with every creative process as undeviatingly as it is in the purpose of every plant, in the course of its development, to bloom. In spite of the difficulty of defining one or other of these great matters—the good, and the beautiful, and the true—the common consciousness feels their existence none the less powerfully, and instinctively discerns that, somehow, they lie inseparably together in the primitive order of things. Think of the measureless domain over which these three, by joint royalty, are supreme. All natural objects, and all human interests are comprehensively bound up in this three-fold generalization of the good, the beautiful, and the true.

These are realities, not names. They express simply the relations in which things normally exist, worlds, cosmic forces, society, souls. Where the one is, the others will be also, although as a matter of fact, through the force of circumstances or the allotments of history, we shall always find one or other of them exalted to a place of absorbing rank. At one supreme moment in the history of the Greeks it was the beautiful; further on it was the true. In Roman civilization it was never the beautiful, rather the sternest aspects of the true, until the Romano-Gothic genius of the Middle Age essayed the task of expressing the infinite in the climbing archways and thousand spires of the Gothic cathedral. When the Renaissance came in it was a double stream of the beautiful flooding Italy, and propagating itself to the less genial climes of the North—a double stream, the recovered pagan antique mingling with the new-born Christian art. And then, finally, when the religious Reformation had broken in upon the warring nationalities of modern Europe, and the great Germanic peoples were to take the lead

of the world, it was inevitable, both from the nature of the movement, and from the supremely secular character of the times in which it originated, that the aesthetic impulse should shrink into the back ground, and that men should be wholly absorbed in the good and the true. But if we look a little deeper into these shifting epochs of sentiment, we shall find everywhere the same jewel with one or other of its three facets conspicuously in view. The trinity of elements is never dissolved; because it is essential to human life in all phases of its development that it should feel the good, enjoy the beautiful, and perceive the true.

We may tarry here one moment to assure ourselves that the three modes of spiritual activity are at bottom one. The good we know by that movement of the soul we call love. What a man loves is good to him, even if it be bad to all the world beside. His love, the prompting of that inmost yearning of his nature, is, we may say, always in the direction of some good, an infallible index that something of intrinsic value is within his reach. It may, indeed, happen that the object toward which the love is directed is a low one, and in its isolated and relative aspect an unworthy one; as, for example, where the love, fixed supremely on animal gratification, degenerates into lust. But the appetite within rational limits is good, and the object on which it fixes in like manner good—and these lose their rank of value only when made to absorb the entire spiritual energy of the soul. There is a hierarchy of goods. And always it is true that the thing that is good in itself, and in due subordination serves its end, becoming insubordinate, is metamorphosed into the bad. So, now, as love in its far-off fountains is an emotion, an impulse, a yearning toward that which is good, and has at first no knowledge of any scale of values, it must be subject to the discipline of life and to a large spiritual tutelage, in which the good will be intellectualized and defined out into the true.

The true, then, is but the propositional shape in which the good articulates itself in conscious manifestation to the thinking mind. I call that in formula true which in substance I feel to be good. And so the emotional nature is constantly swelling out in the bloom and fruitage of the intellect, in proportion as

the indeterminate love-movement of the soul gets itself definitely outlined in thought. It is, indeed, not without reason that some of our profoundest philosophers speak of emotion as inchoate or obscure thought, since our closest introspection into every phase of conscious movement in the soul reveals the thinking process already begun. So far as we are able to observe, the dawn of sentiment is coeval with the first faintest stirrings of the impulses that are not automatic and blind; and where sentiment is, there, only, can a conscious susceptibility to beauty exist. Beauty, at least subjectively considered, as it dwells in your mind and mine, always implies sentiment, and this means that the emotion has somewhere visibly risen on the horizon of thought.

But there is something more. If we were limited in our inner energy and experience to this mere process of elaborating and defining our emotions in the clear light of the intellect, there might fall to us large and affluent treasures of truth, but no beauty—no! not even truth in reality, for beauty is the inseparable *aura* that goes with the truth. The good and the true are bathed in this as in their native air. And it is not of the truth alone that the poet is speaking when he asks:

"But what delights can equal those
That stir the spirit's inner deeps,
When he that loves, but knows not, reaps
A truth from him who loves and knows?"

—it is that pervasive enjoyment that goes with discovery kindled always by "the splendor of the true." If we had some warmer word than this, some genial title that would suggest a blood temperature to the truth, which might shrink and chill and freeze out in uncongenial latitudes, this would supply our lacking vocabulary with the very definition of beauty we are so eager to have. It is the warm pulsing splendors of the true, as of the Grail, blood-red and beating, moving on a sunbeam in our nether world.

Seeking for it on the outside of us, in the objective world, we are always conscious of something incommensurably larger than facts, vaster than the myriad statistics with which the universe is crowded, something, somehow, in closest sympathy with our

living selves, and toward which we leap with spontaneous enjoyment be it the good or the true. But, now, in our effort to escape the speculative entanglements in which this subject is usually involved, we seem to be wandering off with it into a region of mist. Is it simply a vague species of enjoyment, of a higher kind it is true than that which mere animal life can supply, but enjoyment nevertheless, and so, therefore, subject to the varying fortunes of time and caprice?

Let us be clear on this point. For in our day when the realistic schools are in the ascendant, and all things ideal are supposed to be suffering "a sea-change" into something incomparably rare at least, beauty is in great danger of losing her old-time prerogatives, her divinity so to speak, and of coming to be reckoned the mere pleasurable product of the shifting sensibilities of men. When physiology shall absorb aesthetics, and heredity and environment shall be regarded as an adequate solution for every mystery hitherto unwittingly thought to be pressing upon us from the eternal world, of course all this Platonic reverie about the good, the beautiful, and the true, that has in fact inspired all the grandest achievements of artistic and poetic genius in ancient and modern times, becomes mere sentiment, and all talk about it is ridiculously out of date. If beauty is a thing of pure sensibility, even if we allow it the subtle accumulations of a slow-moving process of evolution, whereby that which was simply familiar and agreeable at first came to be invested with special mystical properties—then the illusion is gone, and there is no use of attempting to "insure Olympus," for there is no Olympus to insure. Enjoyment resting wholly on the sensibility, even if it be ever so much refined, is mundane and crass; and it is not likely that the devotee awaiting the inspirations of something supersensible, reflected in the sensible, will tarry long at the shrine of Beauty when her every oracle is an infatuation and a cheat. So, therefore, we feel impelled to cling tenaciously to the Platonic idea of an "eternal beauty," a supersensible something shining through the grosser objects of this natural world.

A very simple illustration will make clear what we mean to say. Of a summer morning, on the sward, a drop of dew will flash back successively to the eye of the observer, at the slight-

est shifting of the angle of vision, all the colors of the rainbow, the intensest sapphire, the warmest glow of amethyst, purple, amber, gold, a swift revelation of the utmost witchery of color, all the while winking as from the living eye an overflow of joy, as if to challenge the infinite possibilities of light and shade. But to the mind susceptible of beauty there is no inquiry as to light and shade, and there need be no knowledge of the process by which the sun's rays are refracted in this little globe of dew. Simply it were a dull spirit that would not respond to the joy of this living diamond coquetting there in the grass. By and by, shrunk under the intenser rays of the sun, it loses its hold, and slips down the sides of the plant into the waiting soil, and so, now, has gone to dispense its ministries in the domain of the good.

The drop of dew, like everything else, like the clod, here, that lies ungainly at my feet, is clearly in the realm of the good and the true, and these confessedly are not subject to the sensibilities of men. But is not the joy which the observer found in the witchery of its colors simply the delight of the eye—nothing more than an agreeable titillation of the optic nerve, or at best something that by mental association has become pleasant to the sense? Moreover there is no beauty in the clod, and yet there is in it a perennial fund of interest for the scientist, and it furnishes food for all the harvests of the world. It is a large participant of the good and the true, but there is no æsthetic halo around it, lying there crumbling in the wind.

And so we seem to be widening the breach between these three realms which we have been so eager to identify in their innermost essence and scope. In the drop of dew, for example, what need is there for anything more than three distinct sets of accidental relations and their effects, giving rise to beauty under one set of relations, refraction under another, and finally when the drop has hid itself away in the soil, to the subtle chemistries of use. In the clod the full gamut of possibilities has been cut short before beauty was attained—and so, now, Plato and the idealists are out at sea. But may we not rally in vindication of the clod, and discover in this most unpromising direction the truth of the doctrine we are so anxious to maintain, viz., that

the good, the beautiful, and the true, are everywhere lavish in this world, and that everywhere they substantially coalesce.

In order to do this we must assume the role of philosopher and ascertain what that was which so fascinated us in the irised glances of the drop of dew. It was refraction, no doubt, and all this richness of color lies luxuriantly on the palette of the sun. But these colored rays must enter the eye of an intelligent observer, and somehow be taken hold of by the susceptible spirit, as having something akin to it, over and above the fact of the refraction of light which it may or may not know. Now all attempts at fairly representing beauty must take note in the main of what goes on in the susceptible mind. Is it a pleasure that may be ascribed wholly to the sensibility, determined by the accidents of environment, and coming at last to be delicately cultured and refined? * This question we must meet by some theory of beauty that will give due weight to those deeper processes of thought and feeling which always go on in the mind, in the enjoyment of beauty, whether accounted for or not.

It is exactly at this point that we think the realistic schools are at fault. Being over-anxious to set up everything to a mundane key, and find in physiology a solution for everything under the sun and above it, they have become oblivious to the supreme mystery of thought itself, and have displayed an alarming readiness to let it be replaced by nervous thrills. It is perfectly apparent that nothing of the nature of a direct soul testimony can ever be tortured from the closest anatomy of dead brains, or from pathological observations upon disordered living ones, or from any assumed mental accumulations accruing to the race through

*Mr. Bain has complacently settled this most difficult matter by finding the source of beauty in "a circle of effects." He quietly announces that "the search after some common property applicable to all things named beautiful is now abandoned. Every theorist admits a plurality of causes. The common attribute resides only in the emotion"—in which one knows not which to be astonished at most, the *nonchalant* with which the announcement is made, or the utterly muddled solution with which he proposes to set the problem at rest. There is no "common property" in the things called beautiful, only a "common emotion" in the mind susceptible to the beautiful—and must not the common emotion have a common cause? See *Bain's Mental Science*, p. 292.

successive stages in the evolution of the physiological man. Physiological psychology making the loudest promises to be promptly on hand at an early date with a key to all our profoundest difficulties, is still lagging behind, with a whole army of mustering enthusiasts chanting pæans to progress, and uttering imprecations on the dead past. Not that the three great realms have not been invaded, with a formidable display of vast and imposing forces, and much prowess, and an array of scientific attainment altogether unprecedented in the history of the human mind, and always a free course and the right of way to whatever conquests were fairly within reach. Nor can we say that the panic created, and the commotion stirred up among the old lethargic systems of idealism, by this almost universal movement of the scientific mind of the century against the so-called higher ideas, has left these ideas without a wide and salutary modification in the manner in which they are held.

A renaissance is to come out of it all, in which we shall receive back into our bosoms the old faiths and the old inspirations purged from the dross with which they have been weighted, and refined by these very fires which have threatened to consume them. Religion, philosophy, art, morals, literature—everything must take on an altered aspect from the enforced revisions of the time, and it may not be amiss to concede that readjustments will have to be made quite close to the heart of all the great systems grown venerable with years. But one ineradicable assurance remains. Our transcendental notions, however powerfully assailed, are still asserting themselves with as much insistence as ever, and, what is deeply significant, are nestling at the very core of those elaborate systems which have had in view the specific task of wiping them out. They may be postponed; they cannot be annulled. Proposing an investigation into any natural substance, a clod for example, the mind inevitably starts on a career of inquiry from which it will not divert for any obstacle, until, with either reason or imagination for pilot, it has penetrated to the primordial origin of things.

Here is this clod, for example, which the chemist may analyze to its ultimate elements, and so be able to figure in his mind the invisible gaseous substances out of which the rocky masses, and

watery expanses, and vegetable and animal organisms of our planet are compounded—if his way were thenceforward thoroughly blocked, if there were no conceivable step of induction he could farther take, his mind would push on perforce to the primitive all-substance, to the infinite prime force, which he must conceive of as commensurate with space. He must do this or not be human in his mould; and in doing this, as a matter of universal experience the enigma of the clod is proximately solved. But there is here, let us say, nothing of the beautiful; it is all the true. There is nevertheless great gain for our theory that the mind has been obliged to take a transcendental flight. One flight more for the beautiful, and we shall see that its fountains are even more obviously above the utmost limit of the finite, far down in the very bosom of the Sun of suns.

For this purpose we may recur again to our globule of dew, or what perhaps would better serve our immediate aim, the evening star sinking amid the glories of sunset "on a bed of daffodil sky." Here is a scene to which all souls even the dull-est respond. All colors lie athwart the horizon, rose, amber, emerald, blue, and there are those warm, mellow splendors that seem to shoot up from the gates of Paradise fixed somewhere down in that occident world. We watch our "sweet evening star" dropping slowly through the twilight, twinkling, laughing, almost dancing with joy at the prospect of speedily alighting far down by limitless seas of peace and in measureless realms of repose. The fact we note is, that we sail with that star; almost we feel the wings fledging at our shoulders, and the impulse arises in us to be away after it soaring to the same burning goal, and we burst into song—

"Ye are

"A beauty, and a mystery, and create

"In us such love and reverence from afar,

"That fortune, fame, power, life, have named themselves a star"

—that is, we spontaneously acknowledge, everywhere, all over the world, that somehow that lovely star is a symbol of some of the deepest phases of the universal experience of human life.

Herein its beauty consists, that it finds a point of sympathetic contact with the soul of the observer outside of any physical

order to which as a natural object it must conform. As a matter of fact it will not stay its course down in some measureless realm of peace; it does not dance and sparkle in anticipation of soon getting away from the dust and swelter of a weary world; of the trials and triumphs of human life it knows nothing; it must go on in ceaseless round of dumb revolution forever. But the whole scene, the twinkle of the star down through the glory of the twilight into the purpling splendors of the dying day, conveys a sentiment to the mind of the gazer which is identical in all minds, which all alike feel, even when they cannot define it in words. Now that sentiment is a rational one, and in the mind of the philosopher will certainly get articulated into thought, and behind it all some vast world of beneficence will open out to view. But what we are to seize eagerly at this moment is, that the beauty of the scene comes to us as a joy, primarily, not a thought, not an impulse to any heroic sacrifice, but simply a joy distinctly marked by this, that it does not date from an appetitive source.

When the philosopher comes to look about for the elements of it, and clearly recognizes that he is dealing with an emotion with which the grosser sensibility can have nothing to do, which is profaned by the intrusion of any mere animal desire, and which is compatible only with the most disinterested resting of the soul in the thing for its own sake, he is naturally drawn on to the conclusion that, having so far transcended the sense, he may reasonably hope to find the ultimate source of beauty in a supersensible realm. This, indeed, he will do, if he has not become so enamored of physiological speculations as to count nothing real that does not report its course over a reverberant nerve. The star seems to be human in its kinship; it touches my sense of freedom, sparkling so, and sailing on so serenely down into the soft splendors of another world lying beyond the horizon—a world of ineffable tranquility and light. There may be no such world, but the scene answers to my aspiration, and lends itself as symbol in most apt correspondence to the unsuppressed cravings of every human spirit after an ideal perfection of which this life of ours is but a prolonged hint.

It will be noticed that wherever beauty is, this hint is dis-

tinctly announced. In sky, and air, in distant vistas, in blooming orchards and succulent meadows, in quiet streams running through vast stretches of glimmering landscape, in groves and waterfalls, in the placid lake mirroring the blue heavens in its depths, in "the sleep that is among the hills," in the waving of the fields of grain, in the Summer foliage rolling down the slopes in luxurious overflow of green, in the inimitable blending of colors incarnadine in the flush of health on the maiden's cheek, in the peerless form and carriage of the man, and the play of benignant expression in his face, rendering the human countenance an infinite day-spring of every most varied manifestation of beauty—in all this there is a sense

"Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man :
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things."

This thing—this "motion and a spirit" that is at the heart of beauty, considered outwardly, is something that kindles into a glow the anticipative yearning of every soul of man after ideal perfection, and persuades him for the moment that he has had a brief foretaste of it let down into the hum-drum of his work-a-day world.

In proof of this we need only recall that it is the supreme prerogative of beauty to solve for the time being every riddle, and set at rest every most inveterate clamor of the soul. Doubts, complaints, rebellions, the chafing of care-worn spirits, all savage instincts, are quieted and subdued in the gentle thralldom of beauty ; and the brute passions of men are led upwards by the soft incantations of the eye and ear to the pure shrines of innocence and the white altars of peace. Beauty is the handmaiden of every strong power that walks the earth ; and, indeed, her blandishments are sought and subsidized in the baser pursuits of men, and in unseemly places whither she would not spontaneously resort. She is lavish in her favors. There is no hardest utilitarian object that I see now before me on which the

clumsy hand of man has not left some token of her transfiguring presence, an apology and a pledge, as if in the awkward adaptations of the unyielding material, the inventor had solaced himself for his shortcoming by emblazoning her image on the forehead of his work, and promising future grander achievements in her name. The orator, whose main purpose is to sweep along with him the convictions of men, to sway the multitude by some great cause commended to their acceptance by resistless argument and passionate appeal, is always conscious of a subtler power than the naked sword of his logic, namely, the charm of his presence, the light of his eye, the music of his voice, the glow of his individuality arching like a rainbow the torrent of his speech.

And so, also, religion takes on her garments of beauty, because being the King's daughter she is all beautiful within. Religion is the highest form of good possible to men, and, as is inevitable in the order of things, it will come out more and more into lofty systems of spiritual truth which will be but the intellectual rendering of this highest good. But here beauty, pre-eminently, is in her native home.* Never but once in the history of religious reform was an effort made to sever religion from her æsthetic moorings, and bring her into an unnatural affiance with the ugly and the blank. Temples were made bleak as barns, and the eye and ear, craving the blaze of the new Jerusalem and the far-wafted music of her harps of gold, were made to feed on the staring opacity of speechless surroundings, and the nasal hymnings of congregations knowing only how to drawl. In the infatuation of the time men thought that all beauty was worldly, and that soft melodies and flaming pictures in the house of God were a delusion and a snare. It was held that all personal adornment was a mark of vanity and a great

*Despite the habitual immorality of artists, and the munificence of their free-will offerings in "the worship of the beast," it is nevertheless true that religion and the beautiful are very nearly akin. Conduct alone is the dividing line; and so it is scarcely amiss to say that moral beauty, where all the elements meet in a self-sacrificing life, is, as a concrete attribute of character, religion itself. Matthew Arnold identifies culture and religion by expanding the meaning of culture so as to make it embrace conduct, and so in this light the speculation is not wide of the mark.

sin in those who would walk humbly with the lowly Nazarene. With Him, it was said, there was no beauty that He should be desired, and he walked a woe-stricken wanderer under a lowering sky. Not His beauty, but his goodness, and the ever-during majesty of His thorn-crowned sorrow, had overcome the world, and so in His presence the fetichisms of art and all the carnal blandishments of the sense must be rigidly eschewed. And yet this was He of whom it had been said that He was "the fairest among ten thousand, and the One altogether lovely." In the heat of the extreme reaction against the seductive charms of the Pagan Renaissance coming in to replace with an imposing ceremonial the spiritual simplicity and sweet sincerity of the religion of Jesus, it was thought that all beauty was purely sensual in its habit, and therefore one of the subtlest emissaries of the Evil One in his long warfare against the kingdom of God.

The lesson had not yet been learned—and it is with difficulty embraced even now—that beauty is the bloom and efflorescence of all things; that, as Mr. Ruskin defines it, it "is God's signature upon his works;" the anticipative joy of all things dreaming of the great consummation in far-off stages of ideal perfection; the momentary mood of whatever matter good and true has gained a stadium in the infinite evolution of life.

But we must not talk in rhapsody. Beauty is the synthesis of the good and the true. Where these two are, the good and the true, in answering degrees of evolution, beauty is the commensurate halo in which they are inshrined; and we must insist that all real things in this universe of matter and mind are summed up in the good and the true, and the enveloping *aura* of beauty in which they dwell. The true is not always commensurate with the good, the form with the essence, but where such coincidence exists, and in proportion as it exists, beauty reveals its inevitable charm. Beauty is not truth, and truth beauty, as Keats wanted to say, and as Hegel, also, with his deepest insight into the most elusive moods of the human spirit, was inclined to believe. Nor, on the other hand, was the great Plato exactly right in identifying the beautiful and the good. Nor, finally, was Kant more happy in setting down the beautiful as

something intermediate between the good and the true.* These profound thinkers were severally driven by the logical exigencies of their respective systems to assign a partial and fragmentary place to what in real life has a more manifest sway over the minds of men than anything else.

It ought to have been a strong presumption for them in favor of beauty as something "far more deeply interfused," that it prevails more or less perceptibly everywhere, and that over it there are no wrangling schools. Men turn aside for it from every most engrossing and belligerent interest, as they pause in the ferment and fierce competition of business to say to each other, of a June morning: "The lilacs are in bloom." It is as potential with the savage as with the sage. There is a kind of comprehensive universality about it that gives it a welcome where the good and the true are only reluctantly admitted guests; and while a bad act and a lying tongue may work unmingled mischief among the social relations of men, it is a fact that there is no visible ugliness on the face of the earth that is wholly deformed. So munificently does it pour out from its eternal fountains that the spray of it falls into the interstices of things, and the crevices, and borders of repulsive precincts, where decay and ugliness have pre-empted the space. Now this ought to have suggested a wider sphere for beauty than a mere co-ordinating office or equality of rank with the good and true—a resultant, the rather, of that "universal consecration" in which the good and the true progressively coalesce.

And yet these great philosophers were essentially right in their identifications and mediations—right as far as they went. The beautiful is one with the good, and one with the

*Kant places the æsthetic judgment between the speculative and practical reason, and so between the good and true. Accordingly he says "the beautiful is that which, through the harmony of its form with the human faculty of knowledge, awakens a disinterested, universal, and necessary satisfaction." This should be taken in connection with his other assertion, that "the beautiful pleases and presents a claim to the assent of all, as a symbol of the morally good, and taste is therefore, at bottom, a faculty which judges of ethical ideas in their sensible manifestation." See condensation of Kant's æsthetic judgment in Ueberweg's *History of Philosophy*, Vol. 2d, p. 188 *et seq.*

true, and it mediates, also, between the good and the true—because it lies at the heart of the Absolute, and is inherent in every movement of the divine thought as it comes into concrete realization in finite things. It is the divine thought flowering out in all these light-bearing bodies that wheel onward through space, and it gets expression in each particular object in proportion as that object in its particular sphere will give that thought room. But in the divine mind, as in the human mind, thought, as we understand it, is only the infinite depths of the divine love getting configured into form, taking on such definitive shapes as may embody the multitudinous uses of this finite world. Love, thought, beauty—these are the All-Life—one and indivisible—weaving itself out through “the whizzing loom of time” into forms of more and more ample embodiment, on and on, progressively forever, beauty in the meanwhile appearing as this amplification is achieved.

Thus understood Hegel was right. Despite the revulsion with which this ontological view of the universe is wont to be contemplated by the speculative scientists of our day, it is uncontestably certain that they have not shown us a better way out. Their theories, powerfully elaborated, all go to pieces exactly at this point. Can any man look out on this interminable expanse of luminiferous worlds, and then downward to the infinitesimal universe of perfect forms and marvelous beauty in a drop of water forsooth, and then inward to what goes on in his thinking mind, without being compelled to assume a universal mind-movement at the centre and circumference of it all? These “new men” that think they have accomplished that fact are at every step of their procedure giving it up. They must. Hegel at least established one thing that is undeniable forever, and that is, that no material object were thinkable at all, or were renderable into terms of human thought, unless that object were somehow or other of the nature of thought. Therefore his great conception of the divine “Idea” evolving itself in an interminable series of self-limiting movements, spirally onward and upward forever, toward higher and higher stages of self-realization—if this cannot be technically received, there is this much indisputably in it, that at the heart of every finite thing infinite

love is dispensing its life in such measures of beneficent use as the obvious laws of its development will describe. Hegel's "Idea" should, perhaps, have been the thinkable formula of the infinite love which is the deepest conception of the divine life that we can entertain. Then as nearly as possible we should have had exactly what we ought to believe.* At all events, if the alternative were, in locating the *natura naturans*, to find it in atoms self-generated and working themselves up into the order and glory of the cosmos through the blind jostle of reciprocal action, or in an infinite impulse of intelligent affection concreting itself in multitudinous forms of joy everywhere in space, who could for a moment hesitate as to his choice?

Nevertheless, to arrive at a satisfactory rationale of beauty we must take one step farther with Hegel. His notion of beauty as consisting of the divine "Idea," or let us say the divine life subjecting itself to manifold self-limitation and self-realization in finite forms, carries with it by implication the notion of the involution of beauty in all these forms, and the successive evolution of it as these forms are pushed on from one stage of perfection to another in the building up of the worlds. If we can free ourselves, for a time, of the hard terms of his dialectic, and ask ourselves what are the obvious facts in this matter, we shall have to concede at once that there is in the universe around us a continual advance of things from the simple to the complex, from a primordial condition of comparatively amorphous and

*It would seem that Hegel in his Philosophy of Religion recognized *love* as at the heart of all being, as the *prius* and very definition of life, but he has not availed himself of this in his *Æsthetics*. Prof. Kedney in his most admirable recension of Hegel's *Æsthetics* supplies the hiatus in these very apt words: "No imaginative endeavor, no process of abstraction, can sever feeling from thought. Thought and feeling are not contradictories or aliens, opposite poles, one of which must weaken as the other strengthens; one of which must die when the other becomes perfect. Rather they are essential characteristics of all concrete and possible existence. Feeling is before thought, and thought is for feeling, rather than feeling for thought. When feeling is made the object of thought, it has itself stimulated that thought; indeed it has originated all thought, for, in the development of the human subject, feeling is first, and thought is but its determination from without, and its clarification." See Kedney's Hegel's *Æsthetics*, Griggs' Philosophical Classics, p 37.

functionless being up through endless gradations of more and more perfectly defined adaptation and use.

The history of our planet which we can read now in legible characters on the rocks, and in the stranded records of the ancient seas, justifies the inference, suitably qualified, that the "promise and potency" of all we now behold was in the primitive nebulous masses or star-dust we see floating in space. Through aeons and aeons this planet of ours, and we assume all planets, were in the process of building, and building, we are compelled to believe, by no hap-hazard adjustment of atoms, but by some imbedded plan, or involution of elements, that determined from the first the steps of the ascending scale. There was evidently a time in the history of this globe when there was no organic life anywhere on its bosom, when the hills were furnaces and the seas steaming baths. There were no fish in the waters, and no blade of grass, nor tree, nor living thing on the fire-swept continents. How ever organic life sprouted in this domain of cinder, or took shape in the oozy depths of tepid seas, we may never know, but the doctrine of evolution has been far enough verified to settle it forever that the divine "Idea," or divine life, working in these cosmic forms, has progressively ascended in a scale of perfection, from cycle to cycle, until it has reached the stage at which we see it now.

Nor have we reason to doubt that the same process of change and modification, always for the better, is going on at this moment, as well in the social life of the peoples as in the organic forces of the vegetable and animal worlds. Each stage happily is recorded, and it is the brilliant achievement of modern science that it has recovered the way-marks of this sublime movement from the bewildering maze of nature's most intricate unfoldings, and so opened a fountain of ever-fresh revelation in the results of comparative research. Why there should be any hesitancy in accepting the logical implication of an ascending scale in being, or in speaking of it as moving on in obedience to an intelligent plan inhering originally in it; why scientists should be so shy of a beneficent, self-conscious, God-revealing process in what they recognize as a scheme of evolution, or *anavolution*—

if I may invent a term—on a stupendous scale, and prefer to think of the world as having made its long stretches of advance under the accidental jolting of shadowy atoms falling into place—this, I say, is puzzling, and even irritating, to one accustomed to have respect to the unsuppressed cravings of the human mind.

It is the natural bent of every thinking creature on earth to regard everything as being not simply a product of power, and so therefore of power directed to an intelligent end, but also as having the same intelligent power in it conserving it thenceforth in a system of things. If that power has been crudely conceived, and so fetichism, and animism, and polytheism, and all forms of anthropomorphism have held long reign over the minds of men, with accompanying superstitions retarding the intellectual development of the race—nevertheless all this is cumulative evidence that the human mind cannot, without special training, rid itself of the notion of a divine energy in creation, not less, but infinitely more, than itself. It is little matter with what name we denote it, the "Idea" with Hegel, or the "Creative Soul of the World" with Lotze, or the divine life, it is there without question, and it is moving the universe upward in accordance with an ideal inherent in itself, and immanent in every minutest atom of the teeming worlds.

Now the conclusion for which all this has been preparing the way, is that progress, or evolution let us say, is but the upward advance of cosmic forces, and of the finite spirit as well, by some rhythmic process by which things lagging behind are helped forward by things already before. As the climber lifts himself to an advanced foot-hold, by clasping some object with an adventurous hand higher up than the position he has attained, so, in like manner, even if there be no adequate explanation of the speculative difficulties in the process, this much-bruited matter, of "unstable equilibrium" is at the basis of all upward movement in terrestrial things. One thing gets the better of another, and so draws that other up. And this only secondarily through a change of environment; primarily, we must believe, through the all-pervading and all-brooding creative soul of the world, that determines every minutest movement among the atoms, and sways the fluent immensities to its behest.

But, then, as we have agreed to sum up the essential properties of everything in the good and the true, and see beauty only in the coalescence of these two, it must follow that in all finite existence, in order that progress be possible, something of a *quasi* separation between these two, and their subsequent resumption into one again, must be assumed, and that thus the lower stages are transcended and the higher ones attained. Good gets in advance of the true, or the true of the good; or, if this be not quite conceivable, it may be allowable to say that as between the organic and inorganic worlds, between the animal and the man, the advance has been effected by new increments of the infinite love taking on more intricate and more adequate forms to correspond. These more ample forms, coming up promptly at the impulse of every new forthgoing of the divine Logos, answer to our notion of the true. If the scale is an ascending one, it is because at each step a new stadium of perfection has been attained, and the very notion of perfection implies the coalescence of the good and the true.

We may find a familiar illustration of this in the conscious experience of every human soul. There springs up, let us not say how, a longing, an aspiration, to be something better than we are—an indeterminate craving to get into a purer, cleaner, sweeter altitude of life. The will is driving on ahead. The affections are stretching out their *antennae* to feel the temperature of the spaces lying beyond; and so with no other light than the faint gloaming of a higher instinct we push on to wondrous transfigurations of character—but not until the understanding has found out the ways and means, or otherwise the laws of spiritual life, in accordance with which those transformations are effected. Not the impulse alone, however lofty and pure that may be, but the impulse directed and fashioned by the strong light of an understanding illuminated from above—this lifts the man up; and the beauty of his moral being will be apparent when his head and heart agree, when his noble promptings and his enlightened understanding harmoniously blend. There is no moral beauty in the unstable fanatic on the one hand, nor the flint-eyed theologian on the other—the one all heart, and the other all brain. It is when knowledge and zeal set up as con-

jugal partners in the conquered virtues of a well-ordered life, that this tabernacle of the spirit rays out, through all its courts and curtains, the ineffable splendors of the Shekinah within.

Unquestionably here it is the good getting in the lead of the true, and the true coming up promptly with its formulas to correspond. When these two are commensurate light breaks from the cloud, and we have the most beautiful picture that is anywhere visible on this earth, or will be visible in yonder skies—the picture of a perfect, matchless man.

Our thought immediately goes back to Him, the incomparable One, who sprang up in the historic centuries the very image of the eternal calm, and who transplanted, as we believe, the human archetype from its home in the bosom of God to the limitations and hard disciplinary environment of this natural world—the one sole perfect one, amid populations groping for the better through nights of ignorance and tempests drifting with blood. We find his peerless moral perfection and beauty described, as nearly as possible, in the exact terms we have used—He was “full of *grace and truth*.” “We beheld his glory,” that is, his supernal beauty, “the glory as of the only begotten of the Father, full of *grace and truth*.” In Him the good and the true in infinite measures flowed together and were mutually interfused in flawless accord, so that he could consistently announce himself the incarnate love of God, and at the same time the way and the truth and the life. He was love and truth in perfect human embodiment, wrought out, however, and configured progressively, through a life of sublime self-sacrifice, to the ideal type of manhood, as this must dwell forever in the mind of God.

It has occurred to us that the secret of this divine biography lies in a feature of it upon which he often enough, and with visible tenderness and detention, dwelt, but over which the impatient eye of the ordinary reader is wont to run in vain. This man, a pilgrim like the rest, eating, drinking, sleeping like the rest, at war with the recalcitrant environment of this world, as every good man is, in the effort to lift himself up to the full measure of his spiritual possibilities—this Son of Man speaks constantly of his “glorification,” meaning by it, evidently, some

process of personal inner transfiguration going on in the very tissues of his experience, as He travailed with the buffetings of wicked men and the combined onset of the powers of darkness rushing to his defeat. He speaks of it, always, as something coming to a progressive consummation, and fully realized only when the stern stubborn contradictions of His estate in the flesh had been vanquished, and the flesh itself metamorphosed into spirit by the consuming splendors of the beatific spirit within. His glorification was His *beautification*; and if we want to have an impressive vision of it we can catch a momentary epiphany of it on Mt. Tabor, when He was caught up in mid-air, and His face shown as the sun, and his raiment was white as the light; or its permanent habit can be seen, as it is now beheld by the angels, by looking beyond the sepulchre into the perennial glories of the resurrection morn.

What we urge is that this picture of transcendent moral beauty came out in a way exactly analogous to that in which beauty anywhere develops itself, appearing always on the accord of the good and the true, and in proportion as, in commensurate measures, these two mount upward in an ascending scale.

Wherever beauty is, in the physical, intellectual, and moral worlds, substantially the same law prevails. When assuming the critical attitude in examining the human face, for example, we inquire as eagerly after the true as of anything else, and by the presence or absence of this determine whether our nobler emotions have been honestly or fraudulently addressed. In art the same process goes on, only that the genius of the artist sets itself to the task of anticipating the full blown ideal of which he gets glimpses and fragmentary hints in the natural world around him, and is able proximately to embody it in poem, or picture, or statue, in proportion as he has the capacity in his inventions of welding the good and the true into an indissoluble compound. Everywhere it is the good and the true—beauty distilling gently from the union of the two.

Hence the obvious folly of the old controversy about the relative superiority of art over nature or of nature over art. There is manifestly no comparison to be made. The combinations of the living artist, assuming now that his intuitions of the beauti-

ful are delicate and profound, may in a given instance surpass any like exhibition in the natural world, even on the assumption that these natural forms are the æsthetic evolution of the divine mind, because, first, the works of the infinite artist are confessedly *in transitu*—the picture is sketched only in outline—and then, secondly, the sub-artist is of the nature of spirit, and carries the divine "Idea" within him in a stage of development to which it has not attained in the natural world. But the process is the same in both, and in a work of art, as every one sees, it is altogether a question as to how high in inspiration the genius of the artist has been lifted, and to what extent his technique has served him in getting the eternal truth of things embodied in his work.

A far more pressing matter in this connection is the problem of the sublime. What is the sublime? Instinctively we feel that it is in some way related to beauty; and, indeed, in loose language we familiarly speak of it as beauty in the large, as beauty with the added element of infinity, or vastness, or obscurity, or some quality inspiring awe or terror even, but not so far removed as to be in a category by itself. Sublime! Beautiful! we say, sometimes not closely discriminating as to relative province of these terms, and feeling always that the one may insensibly glide into the other.

The tourist standing on Goat Island and looking down upon the plunge of Niagara, on a clear October morning with the sun at proper focus, will witness the rarest juxtaposition of these elements anywhere to be seen in this world. There is a sea of waters roaring over a mountain ledge, and boiling and leaping in maddened conflict in the abyss below, the thunder of its echo suggesting the crash of dissolving worlds, and the voice of the Almighty shouting from its uttermost caverns. Anon the blue rim of the overarching torrent is lashed into spray, and this rolls up a vast luminous cloud of mist, until it lies like a curtain round the tabernacle of the sun. But what startles most is the apparition of a perfect rainbow, not spanning the abyss, but wheeling like the revolving cherubim of Ezekiel on the very bosom of the waters, and touching at its zenith the blue arch of the sky.

A burst of commingling emotions breaks from the lips of the beholder, and it little boots him what technical term will best embody the ebullition of his joy. But coming to philosophize about it, we see that commotion, the ferment of some sort of struggle, is the ruling condition of that portion of the spectacle which we would call sublime, while, as in the case of the rainbow, beauty should come to us with the image of eternal calm pictured upon her brow. That rainbow sweeps in serene circuit over a pavilion of mist, quiet, peaceful, definite in outline and with a perfection of color forever inimitable by the hand of art, hinting the sublime only where its burnished periphery mounts into the sky. It engirdles the ruins of a falling ocean as a bow of promise, anticipating the coming calm, when these warring billows shall break through their confinement, and flow on in an unimpeded current to the sea.

Beauty, then, we infer, is the goal of the sublime; or, rather, the sublime wherever witnessed involves a preliminary struggle in the march of the elements toward that state of equilibrium over which, at least in idea, beauty is the unchallenged queen.

In the natural world we are familiar with this elemental strife, in the storms that rend the heavens and tear up the seas from their lowest depths; in the hurricane that gathers up cities and forests in its track, and hurls all the power and glory of man into shapeless ruin and death; in earthquakes; in seasons of pestilence when the fell destroyer stalks unseen over the panic stricken populations at noon-tide and night, and the uninvaded marshall all their wisdom and skill to keep its baleful shadow from their homes. There is no beauty here; and yet to one sufficiently far off not to be caught in the whirl, there is a kind of satisfaction aroused by the spectacle that he instinctively designates the sublime. He must forget the human suffering entailed, and look out upon it simply as a mighty movement struggling in the air, as one would view from a lofty eminence the onset of contending armies on some decisive battle-field, advancing, recoiling, batteries belching, banners waving, the very air hurtling with the demoniac whiz of exploding shell, the gleam of bayonets, the rush of horsemen, the blare of the trumpet, the roll of the drum, the cry of the wounded, and over

all a cloud of smoke and darkness settling to hide the carnage from the sun—a bloody sight indeed, and in all respects, save one, revolting to the sensitive soul. It is a sublime sight, because some moral beauty lies beyond toward which this bloody tempest will sweep onward with all the new-made issues of the decisive day.

Now it may sound pedantic to speak of a struggle between the good and the true in the maelstrom of Niagara. But every physicist in resolving the elemental war which he sees in nature will speak of the temporary loss of balance in the ordinary quiet ongoing of her forces, and justify the commotion as that whereby the equilibrium is restored. What is this after all but saying that in the processes of nature, at the point of their disturbance, there is a want of harmony between the end toward which they are moving and the means by which that end is attained. The means are recalcitrant to the end. But the end is always the *conatus* of the great loving spontaneity at the heart of all things, and could not be anything else but good, in the long run, in any order where progress is the law. If good exists at all it must constitute the essential being of the whole universe of matter, and supply the *primum mobile* for every possible movement among the atoms in space. This deific impulse, pushing among the tardy forces of a world heavily freighted with inertia, must win its way to its beneficent goal of fashioning its own instruments and conquering its own means; and it is impossible to conceive of this except on the hypothesis of "contradictions" or the apathetic resistance of the gross material to the *eisemplastic* thought of God.

In the moral world we can have no question of the possibility of such resistance. We see it every day. Men throw themselves into the current of the divine impulses or against them, and a struggle ensues. Immediately every one consents to consider that struggle as the outcome of the conflicting fortunes of the good and the true. All poetry and all fiction have their legitimate province here. Heroism, the awful grandeur of a titanic will throwing itself against infinite odds to conquer or perish in the attempt; the storm of passion; the meeting of mighty currents of causality with a strong-minded man or a

beautiful woman in the vortex ; self-sacrifice with all the agony and darkness of the momentary eclipse of the good, the flushed malignities crying, "Put out the light, and then—put out the light;" the crucifixion on a lurid background of judgment, and the pouring out of vials upon weltering cities of Sodom and of Egypt; the furies with glaring eye-balls and disheveled hair pursuing their victim, and lashing with a whip of scorpions the flying culprit until he drops down helpless before the altars of religion, and is 'ware of the bursting splendors of a divine face "lifted up and reconciled;" the secret of history, the mysteries of the cross—all that involves or suggests the militant aspect of good and truth in the world, is the legitimate subject of art, and is æsthetic because these moral conflicts have the serene star of destiny over them, and will inevitably settle into the atonements of beauty, by and by, when what Goethe calls the "universal consecration" has come about.

Everywhere and always there is a struggle in the sublime, as between the infinite and the finite when one looks up in the starry sky, and waits until his imagination has somewhat fathomed its illimitable deeps, or out upon the ocean with its far-stretching bosom palpitating to the moon. Or otherwise it is a struggle between light and darkness, tempest and sunshine, physical and moral force, good and bad, the all-conquering good dragging the slow-moving formulas of truth and the debris of dissolving institutions in its powerful wake. When the storm goes by then beauty settles over all the land ; quiet reigns ; the fields are green ; the cattle graze upon the hills ; and the trees stand together in peaceful community in the woods. Fresh breezes are abroad. The skies are washed clean. Men were awed by the storm ; but now when its toppling thunder crags have fallen to pieces and drifted with the wind, they overflow with joy, for a new day has dropped down from the pavilion of the sun, beauty has again stretched out her potent wand, and a reassured confidence prevails that everything in the end is good and true.

At this point we must arrest our discussion having but barely lifted the veil from immense vistas of suggestion into which the

fascinating topic opens out. We have feared that the realism of our day in art, literature, science and religion, though without doubt predestined to contribute in some salutary way to the ultimate uplifting and advance of all the interests involved, is in danger of slipping from the eternal foundation of things, and so carrying all high spiritual verities down with it into the mire.

Every now and then, in the history of mind, the sorcery of the senses discovers new devices and conjures up new seductions whereby for the moment the higher nature of man is beguiled. The movement then is retrograde until the stronger intellectual and moral forces come to the rescue, and the infatuation is checked. Wide-spread hallucinations do sometimes become intrenched in the heart of an age, and run their long and enervating course like a disease preying on the human frame. Fanaticisms rage. Reason and common sense go into duress. The nobler instincts, taken by surprise, are for the moment thrown back into paralysis and defeat, by the whole world seeming to swarm in the trail of some newly-risen wil-o'-the-wisp.

It looks very much as if such a period of blight were on us now. We do well to set our hearts in unwavering fealty to certain moral behests, which in all times of confusion and questioning provide a kind of inner illumination to determine what ultimately is the right way. There is in us always, unless where there is an anomalous condition of complete spiritual inversion, what Lotze calls an "appreciative feeling," that is, a *feeling for values* in the moral world around us, when the light of the intellect fails as yet to put such values in definite relief. So long as there is obviously conscious mind in the universe in which we move, and it has a qualified supremacy over that which is other than itself, so long will men continue to believe that the grosser forces, condensed into rock-ribbed and metal-bound planets, are pervaded and swayed by an all-plastic free mind, best conceived of as the "centre everywhere" of the good, the beautiful and the true.

Our *feeling for values* amounts almost to a moral imperative in this case. We may be certain that science after far-off and persistent voyaging on alien seas, will at last hitherward trim her weather-worn sails, for it is only under the decoy of ingen-

ious speculations that she has dared to set at nought these irrepressible appreciative instincts of the human soul. Facts indeed we must have, but principles as well. What we deprecate is, that in an age when fact is deified the one great fact of mind should be systematically ignored,—mind in the investigator, and mind in the object about which his research is at work. Such "mindless" theorizing cannot long retain its usurped supremacy in the philosophic domain.

Even now we begin to see that the outcry against the bugbear of speculation in the name of science, and because of the inviolability of fact, was raised in the camp of speculation itself, and that the satire is coming back upon the satirists with a terrible rebound. Men may speculate as wildly about atoms, and forces, and the genesis of life, and the laws of evolution, and the ultimate constitution of things, from the laboratory as from the seclusion of the Sibylline cave, from the widest knowledge of beast and bird life as from the profoundest questionings of the subtlest movements of the human mind. That taunt has lost its edge. As long as mind is with us we shall insist on its paramount importance in the scale of values, and not hesitate to award it an absorbing place in all the material quantities around us—mind always, and the God of mind.

ARTICLE II.

BOSSUET.

By REV. H. H. HALL, A. M., Millersburg, Ohio.

A study of a great genius is not only a most pleasing occupation, but it is exceedingly helpful. The man who has a magnificent physique takes the eye at once. Nothing in the world is more agreeable to behold than a perfect human form. When the excellence consists in the intellect, or soul, the admiration of mankind is still more profound. But if it is a genius we are contemplating our feeling rises into one of awe and even of worship. Nothing is higher; nothing is rarer. Genius cannot be grown; it cannot be acquired. No power on the earth can confer it. It is said the emperor Maximilian, that grand old

patron of the fine arts, declared he could make as many noblemen as he wished out of his peasants but he could not change his noblemen into artists. Genius is the direct gift of our Creator, and it is his highest gift. It is no wonder that it has always had such power among men. All doors are ever open to it; it goes whithersoever it pleases and has everywhere its almost irresistible will. It is the purpose in this paper to consider a genius as remarkable and gifted as any in his calling—"the eagle of Meaux."

Jacques Benigne Bossuet was born in Dijon, Sept. 27, 1627. He was at first intended for the bar. But on account of his clerical appearance, for which he was distinguished even in his boyhood, and his unusual talents which pointed him out as peculiarly adapted to the pulpit, he was soon destined for the Church. Lamartine has this fine passage upon his youth: "There is no trace of a fault to be seen in his childhood, or of an act of levity in his youth; he seemed to escape the frailties of nature without a struggle, and to have no other passion than love for the beautiful and the good. One would have said that he himself respected in advance the future authority of his name, of his ministry, and that he was anxious that there should not be a human spot to wipe away from the man of God when he should leave the world to enter upon the duties of the tabernacle." Thus having a most admirable character, of good ancestry, brought up in the society of books and wonderfully endowed with personal qualities, it is not surprising that young Bossuet was in great favor and the recipient of very respectful attention everywhere. At the institutions he attended "he was a prodigy and a school angel," exhibiting great aptness for learning and much ability in his public performances. He was admitted to several of the salons which flourished in his time and at sixteen years of age, by invitation, preached his first sermon in that of Madame de Rambouillet, where the greatest literary and other notables gathered for purposes of literary pastime and improvement. And although he was universally admired and caressed as few youths have ever been, he did not become in the least proud or filled with self-love.

His advancement to place was very rapid. At eight he was

tensured, and was hardly thirteen years old when he was made a canon of the cathedral at Metz. Here he remained about six years, employing his time in incessant writing and study. His sermons produced a deep impression, and are highly praised for their youthful fire and imagination as well as erudition. He also began here his controversies with the Protestants, many of whom resided in that province. Occasionally he went to Paris to preach and was, therefore, already known in the metropolis of France as an orator of splendid powers. He soon received the title of Bishop of Condom, and about the same time was made preceptor to the dauphin. In 1681 he became bishop of Meaux.

He was large of frame, in bearing noble and even proud, but not arrogant. His hair was of a brown tint, his forehead high and full and his eyes black. His "look was pleasant and piercing," and "his voice appeared always to proceed from a passionate soul." There was in his whole physiognomy great delicacy, "the mouth singularly agreeable in expression, delicate, speaking even when it is in repose," a rare intelligence and great goodness. "Nature," says Bausset, "endowed him with the noblest of figures."

Residing at Meaux and among his priests, the work he did in his diocese was prodigious. He spent much time visiting the sick and in doing acts of charity and piety. He was frequently called to court and, because of his extraordinary tact as a man and integrity as a priest, the king consulted him in his most delicate affairs.

Bossuet was a great admirer of Homer and Virgil, both of which he knew by heart. The book, however, which more than any other wrought itself into his very being, was the Bible. That was his rule in all things, the source of his whole life and faith. When he first read it "he was completely illuminated and transported." This same devotion to Holy Writ he held to the end of his life, and even during his illness at Meaux made it, all the while, the subject of his profoundest study. It has been said that he also knew the Bible by heart.

One can easily see in all his writings and preaching how he was possessed with the old Hebrew economy, and held to the

notion of the continued government of Providence, both in church and state. Consequently he spoke with something of the authority and power of the prophet and leader of Israel, Moses. This was the reason of his belief in divine right. Upon this ground did he maintain that the king might by the enactment of laws, secure the submission of all heretics to the religion and practices of Catholicism. It was this doctrine that was the basis of all his controversies and opposition to those who were of a contrary faith. And, yet, the great mind of Bossuet was able to catch much of the spirit of the New Testament. He was inclined to tolerance and charity. "I am of all saints' order, and all saints are of my order," said he. Guizot declares that he even came near seeing the truth of that celebrated saying of Bernard: "When God shall give us grace to enter Paradise, we shall be above all astonished at not finding some of those whom we had thought to meet there and at finding others whom we did not expect."

It becomes apparent, then, how that his character and teaching would seem in some respects contradictory, and he would be the subject of much severe criticism. Protestants blamed him for his writings against them. They even charged him with encouraging the King to revoke the Edict of Nantes. Because of his connection with the Gallican Church, and, especially, on account of the adoption through his influence and efforts, of the four articles in which the liberties and doctrines of that Church were set forth, he was condemned by the pope and his writings upon that subject pronounced heretical. His views upon government were used to strengthen absolute monarchy. He had said: "To submit to the public orders is to submit to the orders of God, who establishes empires." Napoleon Bonaparte used that saying to bolster his authority over the people of France. He exclaimed on one occasion: "My religion is that of Bossuet; he is my Father of the Church," and clapping his hand upon the hilt of his sword, he declared his intention to enforce the sentiments of that bishop. Indeed, a catechism, entitled "Bossuet's Catechism" was introduced by a decree of Bonaparte, in which the duties of the subjects to their emperor were set forth in a most remarkable manner.

And, yet again, he spoke grandly for tolerance and freedom. All this, however, is the result of the times in which Bossuet lived. A man who avoids the extremes of thought and action, especially in a period of great agitation and unrest, will, of course, be called weak and inconsistent. Viewed from this distance the life of this man is harmonious. There is no contradiction, but honesty of opinion and purpose, and genuine beauty and great strength.

The failure of Bossuet as instructor to the dauphin affords a striking instance of the truth so often demonstrated, that transcendent genius is not to be confined to certain routine, or a sphere not distinctly its own. It is like putting an eagle into a cage, or harness upon Pegasus. It was the same thing which Garfield lamented in the beginning of his administration, when he said: "I have been dealing all these years with ideas, and here I am dealing only with persons. I have been heretofore treating of the fundamental principles of government, and here I am considering all day whether A or B shall be appointed to this or that office." It was because of his intolerance of detail that Shelley's longer works have not the finish which we find in his shorter ones, and which his friends heartily wish he had given them. Washington Irving promptly declined the editorship which Sir Walter Scott offered him, whereby he might be relieved in his emergency, because he felt himself unfitted for *regular service*. And Charles Lamb chafed exceedingly, while working in the India House, because he could not scribble his own free thoughts in verse or prose, but was obliged to "write of tea and drugs, and piece goods and bales of indigo." Bossuet, however, discharged his duties with fidelity, irksome as they must have been to him; studied the classic authors, gave exercises in grammar and wrote treatises, all for the little prince. The labor was in vain, because "the very loftiness, the extent and profundity of his views rendered Bossuet unfit to get at the heart and mind of a boy who was timid, idle and kept in fear by the king as well as by his governor."

Like Fenelon, Bossuet was a Cartesian, and always appealed to reason and the free exercises of the mind. Descartes died in 1650, when Bossuet was twenty-two years old. But the philos-

opher had created an epoch in mental science, and for some time after his death, all thinking people in England and France thought in his manner. Even the mystics, of whom Pascal was a representative, agreed with him in many things. In his *Treatise on the Knowledge of God and of Self*, which he wrote for the dauphin, Bossuet applied religious principles to philosophy, according to the system of Descartes. He was also in the better sense a mystic. He did not go to the extent that others did in the doctrine of *pure love*. The main point in the dispute between him and Fenelon was, whether love of God must be entirely disinterested—whether “the soul must be raised above all regard to its own holiness and happiness.

As a writer, Bossuet was a master of prose, and shared with Descartes and Pascal the honor of perfecting the French language. His *Exposition of the Faith* he wrote for Turenne, and the conversion of that noble and heroic general to Catholicism, as well as that of some others, was doubtless due to this book. In his controversies he was artful and characterized by great dexterity and consummate prudence. The most celebrated of his controversial works he based upon the differences among Protestant doctors and the changes which their doctrines and discipline had undergone. His aim was to prove, upon the ground of their disagreement with each other and the instability of some tenets of their faith, the falseness of the religion of the reformers. The fate of this book alone was sufficient to refute such a theory. It was disapproved by the pope. It was condemned by the University of Louvain. The Sorbonne rejected it at first, but the fathers of that theological seminary afterward changed their opinion and accepted it. Indeed the variance of view in this matter was surprising, and showed that there was no more harmony or agreement among the Catholics, than among those whom they so stenuously opposed. There are many other works of which Bossuet was author.

It is said that Bossuet was always master of himself—preserved his natural serenity of mind and manner—save in the controversy with Fenelon, in the matter of Madame Guyon. In that affair even his best friends and admirers pronounce him unjust and furious. There is no doubt, but that he was affected

by the common passion, ambition, and looked with envy upon a man who was rapidly rising in fame and had great talents. He influenced both the king and pope and used every art to secure the humiliation of his rival, and succeeded. Fenelon was exiled in his diocese of Cambray and the book he wrote in defense of the noted female Quietist was condemned.

His faithfulness and zeal, however, for what he believed to be right never flagged. That he came short of apprehending the very highest privilege of man, the freedom of conscience, and was influenced by passion, is only because he was human. Even artifice it is so natural to employ in the heat of controversy, in spite of one's desire to be perfectly fair and honest. The great wonder is, that at such a court and under the patronage of such a king, there were clergymen of such integrity and purity. Bossuet did what he could to reform the manners of his times. The passionate, haughty Madame de Montespan was in high favor with the king—indeed she was his mistress. She flaunted in the presence of the queen and was the cause of much scandal. Bossuet determined to remove and end the foul disgrace. He wrote to Louis these plain words: "Pluck this sin from your heart, sir, and not only this sin, but the cause of it; go even to the root. In your triumphant march amongst people whom you constrain to recognize your might, would you consider yourself secure if a rebel fortress of your enemy still had influence there? We hear of nothing but the magnificence of your troops, of what they are capable under your leadership! And as for me, sir, I think in my secret heart of a war far more important, of a far more difficult victory which God holds out before you. What would it avail you to be dreaded and victorious without, when you are vanquished and captive within?" Thus he sought earnestly, to reclaim the monarch from his evil practices and vices, forgetting self entirely in his desire to further the honor and glory of God.

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ARTICLE III.

NEHEMIAH.

By REV. AMASA B. McMACKIN, A. M., Newberry, S. C.,

A HISTORICAL RESUME.

With the death of Solomon began the decline of the Jewish theocracy. As revealed through Moses, and repeatedly emphasized by those who followed him, the condition upon which Israel was to enjoy to the utmost the favors of God in all of the relations of life, was faithful, invariable conformance to the will of the Lord, as it was contained for their comfort and guidance, in the Scriptures as they were possessed by the priesthood. By Solomon himself seeds were sown the harvest of which was to be apostacy and crime. Spared by the mercy of God from witnessing the dissolution of his kingdom, the accession of his son Rehoboam was but the signal for the consequent separation of the ten tribes and the formation of a rival kingdom. Now begins the great apostacy, as the two nations seem to vie with each other in their gross and shameless departure from righteousness and truth. The reign of evil increases and extends its influence with the progress of time, and if here and there along the downward path in which the two kingdoms were rushing were to be seen gleams of better things, like light in the darkness, they were followed by periods of deeper gloom. Apostacy from God has its reward, both now and in the world to come. The beginning of the fulfillment of the warnings of the Law-giver is at hand. After a history and separate existence of 253 years the kingdom of Israel was blotted out. The record of its extinction is terse and graphic: "In the ninth year of Hoshea, the king of Assyria took Samaria and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes. For so it was that the children of Israel had sinned against the Lord their God * * And walked in the statues of the heathen. * * Yet the Lord testified against Israel * * by the prophets and by all the

by the common passion, ambition, and looked with envy upon a man who was rapidly rising in fame and had great talents. He influenced both the king and pope and used every art to secure the humiliation of his rival, and succeeded. Fenelon was exiled in his diocese of Cambray and the book he wrote in defense of the noted female Quietist was condemned.

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By REV. AMASA B. McMACKIN, A. M., Newberry, S. C.,

A HISTORICAL RESUME.

With the death of Solomon began the decline of the Jewish theocracy. As revealed through Moses, and repeatedly emphasized by those who followed him, the condition upon which Israel was to enjoy to the utmost the favors of God in all of the relations of life, was faithful, invariable conformance to the will of the Lord, as it was contained for their comfort and guidance, in the Scriptures as they were possessed by the priesthood. By Solomon himself seeds were sown the harvest of which was to be apostacy and crime. Spared by the mercy of God from witnessing the dissolution of his kingdom, the accession of his son Rehoboam was but the signal for the consequent separation of the ten tribes and the formation of a rival kingdom. Now begins the great apostacy, as the two nations seem to vie with each other in their gross and shameless departure from righteousness and truth. The reign of evil increases and extends its influence with the progress of time, and if here and there along the downward path in which the two kingdoms were rushing were to be seen gleams of better things, like light in the darkness, they were followed by periods of deeper gloom. Apostacy from God has its reward, both now and in the world to come. The beginning of the fulfillment of the warnings of the Law-giver is at hand. After a history and separate existence of 253 years the kingdom of Israel was blotted out. The record of its extinction is terse and graphic: "In the ninth year of Hoshea, the king of Assyria took Samaria and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes. For so it was that the children of Israel had sinned against the Lord their God * * And walked in the statues of the heathen. * * Yet the Lord testified against Israel * * by the prophets and by all the

seers: * * Notwithstanding they would not hear * * and they rejected his statutes * * and they followed vanity, and became vain, and went after the heathen. * * Therefore the Lord was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only," (2 Kings 17 : 6-19). To prevent further trouble with the Samaritans the Assyrian king "brought men from Babylon and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria and dwelt in the cities thereof." Could a record be briefer or more expressive? and yet it tells, most eloquently, the story of Israel's shame and punishment. To Judah a longer lease of life is given, even though it was written: "Also Judah kept not the commandments of the Lord their God, but walked in the statutes of Israel which they made." In the year 722 B. C., the Assyrian overthrew Israel, and but little over a hundred years elapse, until in 606 Judah begins to fulfill prophecy in suffering the consequences of her sins. During the reign of Jehoiakim, in the eleventh year of his reign, Nebuchadnezzar king of Babylon, to whom Jehoiakim had three years before surrendered Jerusalem, but against whom he had revolted, appeared for the second time before Jerusalem. Jehoiakim's capitulation did not serve to stay the wrath of the victor, who put the Jewish king to death and cast his body in disgrace beyond the gate of the city. Moreover Nebuchadnezzar carried to Babylon and the house of his god,—“part of the vessels of the house of God” and a number of captives—distinguished men and promising youth. According to Josephus these were 3000 in number. Among them were included Ezekiel, Daniel and his companions, and others. (Ez. 1 : 1-3; Dan. 1 : 1-4; Josep. Ant. B. 10 : 6 : 3).

Jehoiachin son of Jehoiakim was elevated to the Jewish throne, but for some reason was permitted to retain his honors but for a few months. (599). Nebuchadnezzar again appeared before the city: the king offered no resistance, but was dethroned, and carried into captivity, together with his mother and all his household. At this time too, the temple was despoiled of many

of its treasures, and more than ten thousand of the principal persons of the city, including "all the mighty men of valor, even ten thousand captives and all the craftsmen and smiths."

Nebuchadnezzar then raised Mattaniah, the brother of Jehoiakim, to the throne, changing his name to Zedekiah—the Lord is righteousness—pledging him to be faithful to the trust committed to him. (598). But Zedekiah fell into the sins of his predecessors, and the judgment which comes to him is implied in the charge recorded against him, as it is written: "And he did that which was evil in the sight of the Lord." Under the influence of evil and notwithstanding the remonstrances of the prophet Jeremiah, he rebelled against Nebuchadnezzar, king of Babylon, and the most powerful monarch of his time. And this king came up against Jerusalem with his armies and besieged it. The particulars of its capture do not fall within the province of my present purpose, and will therefore be omitted. Suffice it to say that Zedekiah was in no way able to cope with the eastern monarch, and that as he had sown so did he reap.

Not only irritated and annoyed, Nebuchadnezzar must have been furious in his anger at the insignificant and turbulent Jewish state, which while without power to cause him serious harm was yet a breeder of rebellion and discord, and a source of constant annoyance, an uncertain political element even in those times of uncertainty and instability when success of arms resting on a warlike soldier meant the reversal, or at least the destruction, of the existing order of state and society. Within thirteen years the Kings of Judah had rebelled *four* times, and shall we wonder that despairing of obtaining anything better from the Jewish state, the victor executed condign judgment upon it: as it is written Nebuchadnezzar "burnt the house of the Lord, and the king's house and all the houses of Jerusalem. * * And * * brake down the walls of Jerusalem round about." And the rest of the people in the city, and the fugitives * * with the remnant of the multitude, all but the poor of the land who were left to be vinedressers and husbandmen were carried into captivity. Every thing that was of value was taken, and the great city; the wonderful city; the *city of the great king* was left in desolation and ruins. (588). The temple

of the living God, that wonderful building upon which Solomon lavished the resources of his kingdom, and the brightness of which as it raised itself aloft in the light of the burning sun, dazzled the eye; which was the joy and pride of a nation, and to it the visible symbol of the presence of their God with them, was burned to the ground; and Jerusalem became, because of her sins, "heaps, and a den of dragons." (Jer. 9: 11). The royal family fared hardly: (2 Kings 14) taken to Babylon by the command of the king the sons of Zedekiah were slain before his eyes, his own eyes put out and he was kept a captive till his death. (Jer. 39).

Thus was the land left in desolation and the people whom David had led to victory, and over whom Solomon had judged, were brought to naught. Over the poor of the land who yet remained was placed a Jewish governor whose duty it was to protect the people as they had need, and to collect the king's revenues; but the glory of the land had departed, and in another land the captive people were learning what it meant to disobey their God and to depart from the way of his pleasure. For seventy years the captivity is to continue and then, in the fulness of his mercy and according to the purposes of his Providence, the people are to return, humbled and chastened; repentant prodigals to their Father's house to renew under divine guidance the execution of his pleasure and their struggle unto the attainment of better things to be had of God, as in time past, only by submission to his designs concerning them. But let us pass over the condition of the land of the Israelites during the period of the Captivity, and over the history of the captives themselves, and examine briefly the conditions which excited in the heart of Nehemiah the desire to give himself to the work of the restoration and the rehabilitation of his native land.

In the first year, (536 B. C.), of the reign of Cyrus, to whose military genius and sagacity the great city of Babylon, with its impregnable defenses, succumbed, and in the seventieth year of the captivity of Judah, the king made proclamation permitting the Jews, for it was about this time that this name was given to them, not only to return with their possessions but commanding that help should be given them, and free will offerings for the

rebuilding of the temple. And when the people under the leadership of Zerubbabel, a prince of the royal house, and a grandson of Jehoiachin—and Jeshua the high-priest, were ready to set forth the king brought forth the vessels of the house of the Lord, which had been brought from Jerusalem by Nebuchadnezzar, five thousand and four hundred in number and restored them to the joyful Israelites. (Ezra 1 : 11). The number of those who returned to the land of their fathers was about 50,000; on their arrival in Judah steps were at once taken to restore, from the existing confusion, order and unity. Offerings were made for the rebuilding of the temple; sacrifice was offered up according to the law; the feasts were observed; the priesthood was purged of all who could not trace their genealogy to the proper source, and in the second month of the second year of their coming unto the house of God in Jerusalem, work was begun for the restoration of the temple.

It was an event not unmixed with sorrow. By the younger ones who had not seen the temple the laying of the foundations was hailed with acclamations of joy; but those who were familiar with the glory of the past were moved by the overpowering character of their recollections to tears; "So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people." But the inauguration of works of righteousness are never unaccompanied by the hindrances of sin. Many years before, by Moses (Deut. 7) and Joshua, (Joshua 23), Israel had been warned from making common cause with heathen peoples, but never till now was the danger of such alliances correctly apprehended. When, therefore, the remnants of the ten tribes, or the admixture which resulted from the fusion with the heathen peoples which the Assyrian conqueror had caused to be colonized in Samaria—offered their services, and desired to join in the erection of the temple, they were refused and the individuality of the Jewish people asserted, together with the separatistic tendencies which have since characterized them as a people. The sequence to this policy—which was the true one—was easy to fore-cast. By rejecting the proffered aid of the Samaritans their enmity was invoked and with diligence and with some success they labored to prevent the rebuilding of

the temple. Nor did they scruple to resort to any means, nor to use any agency whereby to accomplish their purpose. But they fight in vain who would prevail against God. Because the Lord uses human agencies in the workings of his Providence as exercised among men, and because that these are susceptible to the temptations of the flesh, his purposes concerning the welfare of his people may be delayed, their power to some extent nullified, yet his pleasure can never be thwarted nor his ends defeated; the very disturbing powers, little as they have, or do desire it, conducing toward the advancement of his designs, and redounding to the glory of his name.

The work of rebuilding was vigorously prosecuted, but it is written: "The people of the land weakened the hands of the people of Judah, and troubled them in building." In other words, inspired by anger, envy and malice, the Samaritans conspired with the enemies of Judah to defeat their purpose and to retard their work.

During the reign of Cyrus the conspirators prevailed nothing against Judah. After Ahasuerus the son of Cyrus, called Cambyses in profane history, ascended the throne, like appeals were made to him to stop the work on the temple; and many specious arguments were used to persuade him, but without success. "Their representations," says Rawlinson,* "had no effect on Cambyses." Others, however, date the beginning of the interruption suffered by the Jews in rebuilding the temple from the reign of this king; but with what authority I am unable to say. The whole history of this king relative to the matter in question, recorded by sacred historians, seems to be that contained in Ezra 4 : 6, and this does not, in the least, imply an interruption at the hands of Ahasuerus. Josephus, however, states that by this king command was given to prohibit the work of rebuilding at Jerusalem. So also Kurtz. (*Sacred Hist.*, p. 247).

Whatever evidence there is to support the latter view must be found apart from the Scriptures. Cambyses' reign was brief; with his successor the Pseudo-Smerdis—the Artaxerxes of Ezra

*Fifth Monarchy, Chapter 7.

(Ez. 4 : 7-24)—a different result was had, and the king prohibited positively the continuation of the work. "Then," says Ezra, "ceased the work of the house of God which is at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia." In this year (521) in response to the prophetic exhortations of Haggai and Zechariah, the work was resumed. This led to inquiries on the part of the governor of the district west of Jordan, who came asking: "Who hath commanded you to build this house and to make up this wall?" But God was with them and no interruption was suffered. Tatnai, the governor, communicated with the king, who caused search to be made for the decree of Cyrus, by which the Jews claimed to be authorized to continue and complete the work with which they were engaged. By the resumption of the work at the direction of the prophets we have, I think, testimony which sustains the view taken by Rawlinson, that the Jews suffered nothing at the hands of Cambyeses. A prohibition emanating from him would have had a continuing power; it would have been a constant prohibition. But the injunction of the Pseudo-Smerdis, from the fact that he was not the legal king, might for that reason be disregarded without incurring the displeasure of the rightful ruler, and without risking even the imputation of disrespecting the royal decrees. Were it otherwise, had the prohibition of work been by Cambyeses, it could not have been resumed without royal permission, but by what would virtually amount to rebellion, even though it did not consist in armed defiance of the Persian throne.

Hence we must conclude, I think, both from the act of the Jews in resuming the work forbidden by Artaxerxes, and from their answer to the enquiries of Tatnai, the governor, that their work was not jealously regarded by Cambyeses, Cyrus' son. The search ordered by Darius resulted in the discovery of the decree made by Cyrus, its confirmation, with the addition that it was to be speedily carried out: together with a dreadful punishment to be visited upon anyone who should alter or endeavor to negate the king's word. (Ezra 6).

Thus encouraged and aided, the rebuilding of the temple was completed in the sixth year of the reign of Darius, or in the

year, B. C., 516.* The festival of the dedication was celebrated with great joy by the faithful. Nearly sixty years after the dedication of the temple, in the seventh year of the reign of Artaxerxes king of Persia, Ezra, a scribe, the author of the book which bears this name, and a man who was evidently close to the king and highly regarded by him, receiving the royal permission, large liberty, and royal grants, gathered together a large company of Jews, with much treasure, and led them back to Jerusalem. (Ez. 7 : 8).

Of the interval between the completion of the temple, and the arrival of Ezra and his company we know but little. It is evident, however, that the people in Judah after a short time again suffered an admixture of races; and that having completed the temple they were laggard in forwarding the restoration of other important works; the rebuilding of the walls of the city made but indifferent headway. The people were harassed and plundered by the predatory raids of those with whom they had found no favor. In a condition of freedom, favored by the reigning powers, yet was their situation most unhappy; while the Jews and their rulers appear to have been inactive and nerveless. Apathy prevailed everywhere—the outward and invariable concomitant of declining faith. But God, the Lord God, is faithful; for he is the same to-day, yesterday and forever. Though his servants forget him; though they give themselves over to the distrust of unbelief in times of trial and darkness, yet that his mercies may be poured out upon them, does he reserve the few unto himself and because of them, and their continual cryings unto him in prayer, he spares the many who have deserved of him, by their apostacy and rebellion, naught but judgment and death.

The temple had been rebuilt; the larger part of the tribes of Benjamin and Judah had no doubt returned to Jerusalem and the country about the city; much had been done to improve their condition. It was as though the body of a people were there, but without vitality, supine and motionless. The flickering remnants of the vigorous faith and hopeful enthusiasm which

*According to Josephus the temple was finished in the ninth year of Darius, or 513 B. C. *Antiq. Bk. XI, 4, 7.*

rebuilt the temple, alone must have saved the people from utter despair, and its wavering flashes sustained and encouraged the despondent and doubtful. But in this hour it was, when hope and faith hung by a single thread, that the Lord raised up one who in hope, ability and faith was equal to the work to be wrought, and who by virtue of the acceptableness with the reigning powers which comes by righteousness was able with fervent patriotism and religious zeal, in the providence of God, to complete the work of restoration—the rebuilding of Jerusalem. The life and work of

NEHEMIAH THE PATRIOT

will now form the subject of our consideration, if it be that we may learn thereof unto a more perfect doing, a completer realization of the duties of life which are ours, with relation both to the Christian Church and a Christian State. One of the noblest of Old Testament characters, and one of the most interesting, but little is known of his birth and early history though he bears the significant name, Nehemiah, “the Lord comforteth.”

From the book which bears his name, and of which he is the author, we obtain the meagre facts that are preserved to us in the biography of Nehemiah. He was the son of Hachaliah; of his parentage we know nothing more: of his father, his name alone is preserved to us, and even this distinction obtains to him through the greatness of his son. Whatever else may be said of the family and youth of Nehemiah must be conjecture or inference. Both conjecture and inference are legitimate reasoning processes, and from what is known of Nehemiah may be conjectured and inferred the, historically speaking, unknown: and the conclusions, conjectures or inferences arrived at must, if unconfirmed by other testimonies, still remain conjectural and inferential. If we are constrained to include what we know of the parentage of Nehemiah in a single sentence, it afford us reason to rejoice that meagre as are the facts in the history of his relation to the people of God, yet they are sufficient for our purpose; they are replete with instruction unto edification.

From the known we may infer with reasonable certainty much as to which scripture is silent. It has been conjectured that he

was of the tribe of Levi, but his declaration to Shemaiah, who proposed that he seek refuge from assassination within the temple (Neh. 6 : 10, 11), indicates that at least he was not of the priesthood, and probably not of the tribe of Levi ; for while all were not priests yet the Levites might aspire to that honor. Rather more probable is the inference that Nehemiah belonged to the royal family of Judah. If not of this, he was evidently a member of a noble family. One of the exiles—a member of a captive nation—yet his person, demeanor and character, was such as to commend him to the distinguished favor of the Persian king, to the extent that he is made a member of the royal household and serves the king in the honorable and important office of "Cup-bearer." Just what the duties of this office were I have not been able to definitely determine. The office seems to have been the same as that of butler or steward (cf. Gen. 40 : 1 and 21) and to have been of special honor, responsibility, and an evidence of great regard and confidence.

It is certain that the Persian king would not have conferred this honorable office on a person of inferior birth or attainments ; and we do know that it was not only customary, but that the Scriptures narrate instances where selections were made from the noble and royal families of captive people for service, not only in the king's household, but for honorable and even distinguished offices and duties about the person of the king. Wise in their day and generation were these oriental monarchs ! For to so do would serve to make influential friends among captives and to an extent to reconcile them to captivity. The custom was also a convenient one ; for it would debar from places of responsibility persons who might conspire to seize the throne and murder the king.

As we have noticed when Nebuchadnezzar first appeared before Jerusalem he carried away with him to Babylon "certain of the children of Israel, and of the king's seed, and of the princes ; children in whom was no blemish, but well favored and skillful in all wisdom ; and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace." (Dan. 1 : 3, 4 ; Lev. 24 : 19, 20). Nehemiah

was doubtless likewise selected to serve the king; it was no doubt due with him, as in other instances, to his disposition and amiability, his character and devotion to the religion of his fathers, that he won the love and favor of his sovereigns, and received at their hands so many marks of good will and trust.

And because of these characteristic and distinguishing traits, which he possessed as did few before him, and probably fewer after him, he was enabled to become, in the providence of God, to Judah—the chosen people—more than was Washington, Lincoln or Grant to the United States; Wellington to England and Europe; Peter the Great to Russia; or Emperor William of Germany to a united fatherland. In modern history there is, I believe, but one man whose character unites in itself to even a moderate extent, the distinguished abilities in the domains of politics and religion, of Nehemiah, and that is the great protector—Oliver Cromwell.

As by the contemplation of noble works we are moved to strive to emulate them; or as by the beauty of holiness sin becomes repulsive to us; as the recital or narration of the philanthropic and righteous inspires to generous rivalry, so let the motives and attainments, the devotion and loyalty of Nehemiah find expression in our lives, that as faithful and devoted to our Great High Priest we may with all diligence and zeal promote the upbuilding of the walls of Zion and the extension of the reign of the Son of Man over the hearts and minds of the creatures of his handiwork. We have considered the early history of our hero; we have seen something of his true individuality; let us now turn our attention to the work of his life: that great work—the rehabilitation of the people of God, as a nation and as a church—to which he was certainly called, and for the doing of which he bore not only the commission and enjoyed the favor of Artaxerxes Longimanus—king of the Medes and Persians—but also of one far, yea, infinitely greater than any of earth's potentates, for He is the King of kings, and *the Lord* of lords; the great and exceeding Mighty One, who alone can say of himself, "*I am that I am*, and who doth as it pleaseth him, in the heavens, and in the earth, in the sea, and in all deep places." In Him only is strength; in Him did Nehemiah find support

and comfort. In the more careful analysis which we are to make of Nehemiah let us consider, first,

HIS CALL TO DUTY.

In the month of Chisleu—corresponding to the latter half of November and the first half of December according to our calendar—of the 20th year of Artaxerxes, or B. C. 446, Nehemiah was in Shushan the palace, or as Josephus says: was walking about before the walls—probably near the principal gate of the city, at the time of the arrival of a number of Jews from Jerusalem. Observing them to be of his nation he went to them and asked concerning the condition of the people in Jerusalem, and of the state of the city. Their reply caused him the deepest sorrow, for as we have seen, it was discouraging in the extreme. And it came to pass, said Nehemiah, that when I heard these words I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven." Nehemiah had received his call! its ground, objectively speaking, was found in the necessities of his countrymen; its avenue of communication was through Hanani, and his fellow travelers, who had probably come from Judah to appeal to the king's cup-bearer for help in the hour of their distress. In two places Nehemiah calls Hanani his brother; the use of the word among oriental peoples is so indefinite however that we are hardly justified in believing that the stricter construction—a child of the same parents—is to be put upon this expression. At all events it is probable that these men were related by ties of blood; and therefore no less likely that Hanani headed a mission, whether it was by authority, or not, we can only conjecture, to Nehemiah, the object of which was to invoke his well known influence with the king in behalf of a disconsolate people.

Providentially Nehemiah was met, at the gate (shall we say?), and seeks of them the very information that they are come to impart. The call thus objectively extended produces in Nehemiah its legitimate effect. His qualifications for the work are intuitively recognized, though not directly expressed. A response is invoked; it is immediate and unconditional. Would that in general men, who bear the name of the living God, and

profess to do his will, would do likewise, and nobly rise at the call of duty to the full measure of godly manhood exhibited by Nehemiah, and as the work of the kingdom of God is indicated to them respond to the utmost; then as we shall see that the *Lord God* was with Nehemiah in the great work to which he was called, so would he be with his servants of this day and generation unto the *speedy* consummation of his purposes—the overthrow of evil,—the triumph of the Church Militant, and the second and glorious appearing of the great God, and our Saviour Jesus Christ.

Recognizing the difficulties which are likely to present themselves, and faithful to the import of his name Nehemiah seeks, with fasting and prayer, the favorable consideration of his master the king of Persia, at the hands of the Lord. Nor does he seek in vain: his sad countenance attracts the attention of the king, as he passes in an out before him in the performance of the duties of his office. The king graciously inquired the reason of his grief. Then says Nehemiah I was very sore afraid. But he replies: "Let the king live forever: why should not my countenance be sad, when the city, the place of my father's sepulchres lieth waste, and the gates thereof are consumed with fire?" And the king said, "For what dost thou make request?" Then prayed Nehemiah to God and said, "If it please the king, and if thy servant have found favor in thy sight, that thou wouldst send me unto Judah unto the city of my fathers' sepulchres that I may build it." And God increased Nehemiah in the favor of the king, and it was given to him even as he desired; letters to the proper authorities, large liberties, powers and grants. Nor does he forget to ascribe the favors received to their proper source, for he says, "And the king granted me according to the good hand of my God upon me," thus presaging the completer declaration of James that "every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

Nehemiah lost no time in proceeding to Jerusalem, accompanied, no doubt, by many of the Jews who thus took occasion to return to their own country. (Josep. Bk. XI., 5-7). Arriving

at Jerusalem he dwelt there three days before taking any action; this time was probably spent in inquiring into the condition of the city and its inhabitants without disclosing the real object of his mission. Having ascertained the internal status of affairs he rose up by night, accompanied by a few of his attendants, and made a secret survey of the walls of the city, nearly compassing the city, and returning by the same gate which gave them egress. His next act was to call a council, or assemble the leader and rulers, and to say to them: "Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire: come, and let us build the wall of Jerusalem, that we be no more a reproach." (Neh. 11 : 17). And Nehemiah encouraged them until animated by his own enthusiasm and fired by his own zeal, they said: "Let us arise and build." And they set about this good work at once, thus evincing their faith in God, and the leader sent of him, that his people might be persuaded unto the fulfillment of his own good pleasure.

Again the hand of the adversary is raised against them. The motley company of the Samaritans all aflame with envy and jealousy renewed their hostility, and animated by the assurance lent them by previous success, laughed the Jews to scorn, despised them, and, as is the way with evil, imputed to them motives of rankest ingratitude and foulest treachery to the government to which they owed their freedom, together with innumerable favors, of priceless value. "Ah! Ah!" they cried, "What is this thing that ye do? will ye *rebel* against the king?" And may we not learn a lesson here? How often may we not see the same disposition of the wicked one manifest in the lives of men as for one reason or another, evil takes occasion of ascribing to persons and institutions called Christian, animating principles that are far, often as far as is the east from the west, from being the true ones. Under such circumstances, however, men must not stop to justify their actions, but conscious of their own integrity as did Nehemiah, so must they say, "The God of heaven he will prosper us: therefore we his servants will arise and build: but ye have no portion, nor right, nor memorial, in Jerusalem.

Entering upon the work of rebuilding the walls it is prosecu-

ted with great vigor; and with an earnestness and success that accompanies executive ability of the highest order. The work was divided among the people in fair proportion. Nor was Nehemiah backward in this matter: he not only remitted to the people the support which belonged to him as governor, which amounted to no inconsiderable sum both of money and provisions, but he employed all his household in the interests of the common cause, and fed at his table during this time "an hundred and fifty of the Jews and rulers, besides others who were employed in the work of restoration. The news of the inauguration and progress of the work reaches Sanballat, who seems to have been a leader among, or the leader of the opposition headed by the Samaritans. It excites him to anger and indignation, and he mocked the Jews; he incites his people to armed hostility, and they conspired to fight against Jerusalem. But Nehemiah was not dismayed; he knew in whom he trusted, that he would not permit his work to be stopped, nor his people discouraged above that which they were able to bear with profit. The enemy mocked, and raged, and conspired to overthrow and to tear down; they made light of the efforts to rebuild the wall, and said, "Even that which they build, if a fox go up, he shall even break down their stone wall." But while the Samaritans were thus engaged, the Jews were busily at work night and day. Every opportunity was employed, every advantage availed of to forward the work, and, says Nehemiah, "We made our prayer unto our God, and set a watch against them—the conspirators—night and day." The result is easily foreseen. Their cause was the Lord's; among themselves not a duty was neglected nor overlooked, the plans of the enemy were constantly noted, and last of all, and best of all, they put their trust in Him who had chosen their father Abraham, had delivered them from Egypt; had restored them from their captivity; had enabled them to rebuild the temple; and now through his servant Nehemiah was leading them back to a national consciousness and a national existence.

The glory of the past was gone forever, but the future yet offered to and contained for them more significant and more greatly to be desired consequences. Though the Ark and its

treasures were lost to them, and the Holy of Holies was a vacant place, and the priests were constrained to use strange fire on the altar, yet the prophets spake of new and unwonted things,—of the Sceptre which should rise out of Judah, and the Star out of Jacob, of the person and work, the glories and triumphs of the promised Messiah who will assure to the temple a glory like unto which the world had never beheld, so that, “the glory of this latter house shall be greater than the former,” and the chosen ones will have part in great events whose importance will overshadow them forever.

But all was not yet; the enemies arranged to surprise and destroy the Jews, but God gave Nehemiah knowledge of their plans, and he says: “Therefore set I in the lower places behind the wall, and on the higher places * * the people after their families with their swords, their spears and their bows.” And he encouraged them all, and exhorted them to remember their God, and to fight for their brethren, sons, daughters, wives and houses. Discovering that their plans were known of the Jews the adversaries gave over their attempt to surprise them and probably retired. Nehemiah did not, however, relax his precautions. Redoubling his efforts he directed that with weapons and armor in convenient reach, all should by day and by night prosecute the work in which they were engaged. And “They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon. For the builders, every one had his sword girded by his side, and so builded.”

In view of the extensive space over which the people were working, the command was, “In what place, therefore, ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us.” Wise and capable as he was, possessed with a faith that knew no fear, confident of the support and protection of the heavenly Father, Nehemiah took nothing for granted. So unremittingly did he labor that he says: “Neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, save that every one put them off for washing.” While thus burdened by the de-

mands of the military exigencies of the hour, the civil affairs of the Jews required hardly less attention. As might be expected, and is usual under such circumstances, there were among the people persons so blind to the calls of patriotism, and unfaithful to the law and to God, that by usury and extortion they waxed rich because of the great need of their brethren. This matter coming to the ears of Nehemiah he set about a correction of the scandal so vigorously as to bring to pass a complete restoration of moneys and lands wrongfully acquired.

In strong contrast to those who thrived on the necessities of others, was his own example. Other governors had compelled the people to surport them and their households. But during the time of his first government—twelve years—he not only did not require tribute of the people, but supporting his own establishment, he and his servants devoted themselves to the work of reconstruction. "Moreover," he says, "there were at my table an hundred and fifty of the Jews and rulers, besides those that came unto us from among the heathen that are about us." Shall we wonder then that the work of rebuilding the walls, prosecuted by such a devoted and self-sacrificing leader, gigantic undertaking though it was, was speedily carried to a successful consummation? Despite of its difficulties; of treachery and lukewarmness within and armed opposition without, the walls of Jerusalem—by pre-eminence the city of the great King—was restored and put in a defensible condition in *fifty and two days*.*

Within two months after he had assumed the reins of power Nehemiah wrought this great work. But all was not yet finished. In truth the greater task yet remained to him. The state and the Church required a reorganization which amounted to a virtual renewal. But sustained by the power of God and the stimulating inspiration of a high and holy purpose Nehemiah, the Tirshatha, set about the regeneration of his people. Putting competent and faithful men over Jerusalem, he made a record of the people by families; and of the priests. (Neh. 7).

*The statement of Josephus, Antiq. Book XI., 5, 8, is strangely out of accord with the text of the Scriptures. Nehemiah's statements are clear and definite. Neh. 2 : 1; 13 : 6.

From the latter he put out all whose genealogy was not satisfactory, and assigned them to their own cities.

Religious instruction followed upon the introduction of law and order. The people came together as one man, and Ezra, the scribe, brought the law before the congregation, both men and women, and all that could hear with understanding. * * And he read therein * * from the morning till midday * * and the ears of all the people were attentive unto the book of the law. The people repenting renewed their vows unto God. Confession was made of sin and wickedness; God's goodness and faithfulness were declared and the people renewed their covenant with God, that they would walk in his way, which was given by Moses the servant of God and to observe and do what was written therein. The restoration of Church and state having been completed, at the end of twelve years Nehemiah returned to the service of the king Artaxerxes. But his heart was with the people of God, and it was, without doubt, with a fatherly solicitude that he followed the course of events in Judea. The necessity of his return soon became apparent and his earnest entreaties again prevailed with the king. It was probably in the year 432 that he returned to Jerusalem only to find, O bitter experience! the temple polluted, and that the Levites and singers, that did the work in the temple, had fled every one to his own field, for their portions, their living—as provided by the law had not been given them.*

*I am aware that a much longer time is usually named, during which Nehemiah was absent from Jerusalem, but, so far as I have been able to determine with the means at hand, without authority. Certain it is that Artaxerxes Longimanus ascended the Persian throne in 465 B. C. He reigned 40 years and died in 425 B. C. Darius Nothos (called before his ascension, Ochus) assumed the reins of government in 424. During the reign of Darius Nothos it has been generally considered that Nehemiah returned the second time to Jerusalem. But this does not seem probable. The phrase "after certain days," or *at the end of days*, as in the margin, seems to be the same as that in Neh. 1 : 4. True, both expressions are indefinite, but it seems to us, that in view of what has been said, that 432 was the most probable date of Nehemiah's return to Jerusalem. The only textual evidence of a longer absence is found in the corruption of the temple and the departure of the Levites from service at the temple, for

Again he restores the worship of the temple to its normal condition, and makes renewed provision for those who there ministered in holy things. So potent was his influence, so profoundly did he impress himself upon the Jewish Church and state that as he left it, it persisted until the coming of the Messiah. To be sure he received great help from Ezra and others; but genius is no less truly displayed in the selection of helpers than in the origination of great works. Fertile in resources, an organizer of the first rank, Nehemiah was no less successful in executing that which his genius and inspiration had wrought out in thought and embodied in needful organisms. Measured by what he accomplished in his self-sacrificing devotion to a high and holy cause—God and his nation—the truest test of real greatness. His was a great and noble life. Though his sphere of action was constrained and narrow, he must be included in the first rank of statesmen and military chieftains.

As an example of religious devotion and of patriotism he should be better known and more carefully studied; then he will receive a due measure of popular appreciation, and then only; and his character, which is without a stain, will lead and encourage others to strive to excel in well-doing in the service of God, and of native land. Would God that in all of the departments of human activity there were more Nehemiahs to inspire and urge purity of purpose and sacrifice of self and the world in seeking first the kingdom of God and his righteousness. Of Nehemiah, the devout, the magnanimous, the soldier and statesman, one of his countrymen has said: "He was a man of a good and a righteous disposition, and very ambitious to make his own nation happy; and he hath left the walls of Jerusalem as an eternal monument for himself."* More than this, better than this, cannot be said of the work of any man.

But alas! for monuments of human building. It is not by want of a proper support. This might have occurred soon after Nehemiah departed, supposing Eliashib to be a corrupt man, as he appears to have been. (See *Conversations on the Bible*, p. 402; *Sacred History*, Kuriz, p. 248; *Rawlinson's Fifth Monarchy*, chap. 7; *Encyclo. Britannica*, vols. 2 and 6.

**Jos. Antiq.*, Bk. XI., 5, 8

the work of his hands that the memory of Nehemiah is perpetuated; nay for all things material are marked by the mutations of time: but rather for his devotion to duty and his faithfulness to the purpose and will of the Lord. The widow casting her mite into the treasury builded not in stone or iron, but made sure for herself a character that will be extolled wherever is told the story of the Cross. Of the death of Nehemiah we have no authentic account. As has been said our certain knowledge of him is wholly derived from the book which bears his name. Perhaps, and probably, all that can be said is as has been said, that, *"when Nehemiah had done many other excellent things, and many worthy of commendation in a glorious manner, he came to a great age and then died." Such were the works and attainments of Nehemiah. His life, and works, will not only bear inspection, but it invites study and analysis.

THE SUPREME MOTIVES OF HIS LIFE

are to be found in his love for God and his neighbors—*i. e.*, his countrymen. All of his enthusiasms were in the line of duty; all of his acts were in conformance thereto. Whatsoever he did in word or deed was referable to the supreme motive—love of God and the advancement of his pleasure among his people. In him the devotional and the patriotic mutually subserved the glory of God and found harmonious expression in two directions. (I). In his efforts in behalf of the external fabric—the material vehicle—whereby the oracles of God were preserved, and made to minister unto the salvation of men. He gave it stability; he inspired it with his own unquenchable enthusiasm, wrought out unanimity of purpose and concert in action, and thereby begat courage and power of defense. He perpetuated this condition by the distribution and equalization of burdens and the restoration of pure religion. (II). In his love for God he cleansed the temple and enforced the law. The ministers of the temple were sustained by the temporal offerings enjoined. Confusion and discord gave place to order and concord.

The Jewish Church and state were prepared unto the coming of the troublous times which followed, but strong in their re-

*Jos. Antiq., Bk. XI., 5, 8.

generation they persisted and the Church persists; while to-day Nehemiah in his unique personality towers above the leaders of the past who have followed him, as uniting in himself, with purest patriotism and most unselfish devotion to the service of his Lord, the cardinal elements which go to make men truly great in civil, military and religious life. To him, as such, let us pay tribute of respect and admiration. Though his name and deeds have been unheralded by poetic genius; though untold and unpraised by flights of eloquent oratory, let us not be deterred from recognizing his greatness or his godliness. But to him as a father in the Church of our Lord let us do him honor and ourselves the credit of well-doing, by striving with all zeal and diligence to imitate his devotion to righteousness and truth in all of our relations to Church and State.

ARTICLE IV.

EDUCATING MEN FOR THE MINISTRY.*

By PROF. P. M. BIKLE, PH. D., Pennsylvania College, Gettysburg.

The grandest commission ever given to men was that given by the Lord Jesus Christ to his eleven disciples, after his resurrection: "*Go ye into all the world, and preach the Gospel to every creature.*" In its source it is the divinest; in its scope it is the widest; in its duration it is the longest. It comes from the Son of God; it embraces the world; it is in force for all time. Men have been entrusted with high commissions from earth's potentates in the interest of their respective nations; but this comes from the King of kings and its object is the eternal welfare of all mankind.

The eleven, to whom this great commission was directly given, labored and suffered to the full measure of devotion in carrying it out. It was transmitted in all its original force to their successors. The workmen died but the work went on. The same commission has come down through the centuries to the Church

*Address delivered before the Ev. Luth. Synod of Maryland, and published at the suggestion of some of the members.

of to-day. It has lost none of its dignity and none of its binding obligation. It faces us with all its divine character and sublimity, and we must face it with the spirit of earnest resolve and self-sacrifice that characterized those to whom it was first given, if we would be their worthy successors and do our duty. As they preached the Gospel faithfully and well, and kept up the line of succession, so must we. We must not only proclaim the Gospel but make provision, too, that, when we are gone, the work may still go on. When we die, the work must not die with us. On the other hand, as men drop from the ranks, their places must be supplied with other men. More than this, the ranks must be swelled from year to year, if the number of laborers is to be at all commensurate with the work to be done.

THE URGENT DEMAND FOR MEN.

Christ in his day, when he saw the multitudes, was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd. (R. V.) That same condition of things prevails now as then, and the compassionate heart of the Saviour is moved just as deeply by it. He also said to his disciples: "The harvest truly is plenteous but the laborers are few." That was true then; it is true now. In view of this greatness of harvest and fewness of laborers, he commanded the disciples to pray the Lord to send forth laborers into his harvest. That command was called forth by the same conditions then as we find now, and is just as applicable to us as to the early disciples.

The greatness of the harvest. Need we go with you to some high point of outlook and take a careful view of the vastness of the field? Has not this been done over and over again when the call to mission work has been proclaimed? Have you not seen that at least two-thirds of our fellow-men are enveloped in a darkness that the light of the precious Gospel has not yet penetrated? And have you not heard the calls for more men who shall carry the lamp of truth and the light of life to dispel this darkness? India, with her 250,000,000, calls; China, with her 300,000,000, calls; Africa, with her 200,000,000, calls. The efforts in answering these calls, during this century, have been

vigorous and, in a gratifying measure, successful. Opposition is diminishing; sympathy with the work is increasing; conditions are more favorable than at any previous epoch; and yet, after all that has been done, we can call into line less than 3,000,000 of Christians in Pagan and Mohammedan countries, while behind is an enormous phalanx of about a thousand millions, made up of different nations and races—a dense and almost illimitable mass—still unchanged by the Gospel. “Men and money,” “Men and money”—this has been the cry for years and is the cry now.

And if there is a denomination in any land that has a specially wide field open for it in its own country, that denomination is the Lutheran Church in the United States. The four Churches of German origin in our country—Lutheran, Reformed, Moravian and Evangelical Union of the West—have about 1,150,000 members. The Lutheran Church has more than three-fourths of this membership, or more than three times as many as the other three combined. There are constant accessions from immigration. About one-eighth of our whole population is of Teutonic origin, and now numbers nearly 7,000,000. Here is material for our Church and a call for men to gather them into congregations and care for them. Many of them belong to our fold and most of them would naturally affiliate with us, but if they are long scattered, as sheep having no shepherd, they will be lost to the Church and to God. And if they are so lost, it will be a disaster not only to themselves but to our country as well. A godly German is one of the best and most reliable citizens we have, a man whom you always know where to find; but an ungodly one has not his equal for evil in any other nationality, having in him the make-up of an anarchist of the first class. For the sake of the country, if for nothing else, we should try to make him a Christian.

Now to the Germans add the Swedes, the Norwegians, the Danes and other immigrants from Lutheran peoples on the other side of the globe. Bear in mind, too, the rapid increase of the families of these foreigners, and the necessity of building new churches to care for the overflows. Then, also, remember the divisions of large, long-settled pastorates into two or three

smaller ones. Take all these things into consideration, and you will see the reason why there is a constant call for more men, *more men*. The harvest is plenteous.

Now look, for a moment, at the relation of the General Synod to all these masses. This brings us nearer home and squarely before our own work in educating men for the ministry. When we look to the future, there is no question but that we occupy a vantage ground above all the general bodies in the Lutheran Church. These foreign people must eventually become Anglicised. In the very nature of the case it cannot be otherwise. As this process goes on the tendency will naturally be towards the General Synod, unless the other general bodies become wiser than they have been. To those acquainted with the situation there is no need of argument to show this. It is only a question whether the Synods of the General Synod will take in the situation and prepare to meet it. If we have not the men to gather the young people into English congregations, the opportunity which is sure to come will also go again, leaving nothing but barren regrets.

WHAT WE ARE DOING TO MEET THE DEMAND.

Now what are we of the General Synod doing to meet the demands of this great world-field of which we have spoken, and of this great home-field just now mentioned, which is increasing so rapidly year by year? What are we doing? Men by the hundreds are needed every year. Are we sending them into the field in such numbers, or are we counting them only by the scores and tens? The sad fact stares us in the face, that the number of those who bear their own expense, in preparing for the work of the ministry, is not equal to the number who drop from the ranks by death. The General Council and the Synodical Conference receive accessions from foreign countries, but not so with the General Synod. We must depend upon those who are educated within our own borders. What are we doing to make up the death loss and to meet the growing demands of our ever widening field? I do not propose to answer this question in detail, but only in a general way and briefly.

Some aid was given to young men before, by a few of the

Synods, but scarcely worth mentioning, but in 1836 the work took more definite shape. In that year the General Synod, realizing that it could not carry on its work with any degree of efficiency, if it depended solely on those who bore the expense of their education for the ministry, organized an Education Society, whose object was to aid worthy young men of limited means in preparing for the work. As this was found, after some years' experience, to be unwieldy and as lacking that close oversight of the young men there should be, the work of aiding candidates for the ministry, after receiving a decided impulse to larger effort, was again committed to the individual Synods, the general society continuing, however, under the name of Parent Education Society, in order to care for certain funds entrusted to it, and to appropriate the interest to ministerial education. The Executive Committee of this Society has been administering these funds, and also some bequests and contributions, in aiding young men, being able some years to give much needed help to eight or ten. Nearly the whole of the work, however, is now done by the respective synods, and nearly every one has a standing Education Committee. In this way the accessions are kept above the losses by death and our Church is enabled to make some progress.

But how insignificant, after all, is the work we are doing! The laborers still are few. How many men, for instance, are ordained each year by the great Synods of Maryland, West Pennsylvania and East Pennsylvania? These Synods have more than 200 ministers and about 50,000 communicant members, and yet all three do not ordain, on an average, more than ten men a year. And remember that these ten embrace those who have been helped by the Church.* And yet these are

*In an article contributed by Prof. E. S. Breidenbaugh to the *Lutheran Observer* of Oct. 1, 1886, on "Some Facts in Reference to Beneficiary Education," we find some statistics collated by Oscar G. Klinger, A. B., a student in the Gettysburg Theological Seminary, which show what some of our synods are doing. We give them here along with the explanatory part of the article:

"Herewith is presented a table which gives information concerning the work of the synods which have a more intimate connection with the institutions at Gettysburg and Selinsgrove. The tables show how many young

among the most active and liberal synods in the General Synod. When will the millennium come at this rate? What is this towards winning the world to Christ? What is this towards carrying out our grand commission to go into all the world and preach the Gospel to every creature? Is there any evidence

men were receiving aid from each synod and from the Parent Education Society of the General Synod, each year, from 1879-80 to 1884-85. While most of these young men were at Gettysburg or Selinsgrove, a few were attending Roanoke College, Wittenberg College, or Howard University (young colored men). Of course, some of those aided dropped from the list without entering the ministry—some few because they were found unworthy, more because of developed physical disabilities. The tables also show the amounts of money raised by each synod during this period.

To these facts is added the number entering the ministry each year from the Theological Seminary at Gettysburg and from the Theological Department at Selinsgrove. The column 'total in six years,' does not mean that that number of persons was aided during the six years, but that that number of appropriations was made during the six years. These figures are obtained from the annual synodical minutes.

The nearest approximation obtainable shows that during these years fifty young men aided by the Church in this territory entered the ministry. This number of fifty is very near the exact number. During this same period, from the institutions in this same territory eighty-six entered the ministry. Three-fifths of the whole number were beneficiaries. Such figures are eloquent in showing the necessity of beneficiary education. Of the character of the men thus aided I would only say, "By their fruits ye shall know them."

STATISTICS OF BENEFICIARY EDUCATION.

SYNOD.	Amounts raised					
	1879-80...	1880-81...	1881-82...	1882-83...	1883-84...	Total in six years.
Maryland,.....	8	12	13	15	11	7
West Pennsylvania,....	7	9	9	10	8	14
East Pennsylvania,....	6	7	9	8	6	12
Central Pennsylvania,...	4	5	6	3	4	4
Susquehanna,.....	6	6	4	7	6	7
Pittsburgh,.....	4	3	2	2	2	15
Allegheny,.....	8	8	7	5	6	6
Parent Education Soc.,	0	1	3	3	7	9
Annual total,.....	43	51	49	53	50	61
						307
						\$509.58

ENTERING MINISTRY.

FROM	Total in six years					
	1879-80...	1880-81...	1881-82...	1882-83...	1883-84...	1884-85...
Gettysburg,....	13	10	11	15	8	12
Selinsgrove,....	5	...	4	2	3	3
Total,.....	18	10	15	17	11	15
						86

†This is based on the fact that for three years \$1,605 were raised. Information concerning other three years is lacking.

‡The Parent Education Society also contributed \$1,000 in aid of students in German Seminary at Chicago."

here that we are praying the Lord to send laborers into his harvest? Perhaps we are depending altogether on *praying* and look for the results with little or no *doing*. We may be like the man who was so absorbed in singing

"Let the glorious Gospel fly
The spacious earth around,"

that, with head thrown back and eyes to the ceiling, he failed to see the contribution basket that was passed around for the wherewithal to *make* the Gospel fly. We should pray, pray earnestly, persistently; but then we should also put ourselves in the hands of God to be used as instruments in answering the very prayers we offer. The harvest is plenteous, the laborers are few; let us pray the Lord of the harvest to send more laborers into his harvest; but then let us turn in and try to find the laborers. Our efforts without prayer will likely prove futile, for that is not the way we ought to work; and our prayers without effort will also likely prove futile, for that is not the way that God works. There is a marriage union between earnest prayer and faithful effort. If you divorce them, look for no good results.

If then, we would have a part worth speaking of in the great work of evangelizing the world, we must do better than we have been doing. It will never do to go on at our present rate. It is unworthy of the earnest and progressive spirit of these times. It is unworthy of the great commission we have from the divine Master. It is unworthy of us as believing Christians. It is unworthy of us as earnest men. We must do more to win worthy young men to the ranks of the ministry. If we can win those who can meet the expense of their education, well. If we can win those who are in less fortunate circumstances, let us help them in preparing for the work; and let us do it, too, in no niggardly way nor grudgingly, but cheerfully and to the extent of their need.

THE WORK OF SUPREME IMPORTANCE AND TO BE VIEWED FROM
A BUSINESS STANDPOINT.

It is our conviction that this whole matter should be looked at largely from a business standpoint. The Great Head of the

Church has committed to the Church the business of winning souls to him. The broad harvest-field spreads out before us, inviting the reapers, and it is our business not only to go in ourselves but to see that others go in with us, and that present laborers have multiplied successors. It is only in this way that we can fulfill the great commission of going into all the world and preaching the Gospel to every creature.

This work of training men for the ministry is at the bottom of all mission work and all church extension work. What good will your tens of thousands of money do for missions if you have not the men to send? What use is there in building churches, if you have not the men to occupy their pulpits?

Educating men for the ministry should never be allowed to fall to a subordinate place in the benevolent work of the Church.*

*In the *New York Evangelist* for Oct. 21st, 1886, Rev. Charles B. Chapin, a member of the Presbyterian Board of Education, makes an earnest plea for the cause of ministerial education. On the relative importance of his Board with the others, he speaks as follows:

"We are well aware of the natural tendency of each Secretary or Presbyterian Committee to consider the Board represented by himself as having more pressing claims than the others. We shall try to avoid this tendency, being content with a simple statement that we would have accepted upon its merits only. The Board of Education should be rated as above all others in importance, except the Boards of Home and Foreign Missions. With these it should go hand in hand. The foundation for this statement rests upon the comparative *reach* of each. Home Missions, with its branch department Sustentation, is coterminous with our own land. The Board of Publication in its publishing, Sunday-school, and missionary work, is practically the same. So also is the Board of Church Erection. The Board of Freedmen is confined especially to our Southern States; the Board of Aid for Colleges especially to our West. Ministerial Relief (perhaps the most sacred of all) does not deal with a relatively large number of our ministers. The Board of Foreign Missions has as its field the foreign lands that at the same time are Christless. What are the limits of the Board of Education? The limits of the ministry itself, that go back of all the other Boards, and largely make them possible. She helps raise up teachers and professors for our schools and colleges, writers for Presbyterian publications, managers and secretaries for all our Boards. In short, to a certain extent, she goes deeper down than the rest: she goes to the fountain-head of all our work, to the Gospel ministry, and confines her efforts there."

Its importance should never be overshadowed by other departments of church work except as the foundation is covered by the super-structure. There is need of emphasizing this, if we are to learn a lesson from past experience and observation. We hear much of missions and church extension, and it is well that we do; but we hear relatively too little of the duty and importance of training men for preaching the Gospel. This is a poor way of being about our Father's business. It is not doing business in a business way. We are putting up a building without observing symmetrical proportions. We are developing the trunk of the body but allowing the legs to remain so weak that they cannot sustain it. All departments of church work should go together and preserve a rate of progress relatively proportionate. This is the part of wisdom. It is unwise to do otherwise.

Now, then, here is the work before us. The harvest is great, the laborers are few. Skilled labor is required here. If we depend upon those who have paid for their own training, we cannot make up ordinary losses. The work, instead of being progressive, will be retrogressive. What shall we do? Shall we fold our arms and whine that we are sorry there are not more men, fitted for the work, offering themselves for ordination; or shall we like men, entrusted with an important *business*, take some of the capital the Master has given us and invest it in the heart and brain of vigorous young men and fit them for the work? There are such young men all through the Church— young men of right character, healthy body, and good mental endowments, but with empty purse—who are perfectly willing to enter the ministry, if only a way is opened for them to fit themselves and be fitted for the work. Shall we not lay our hands on such, and say to each one: "Come, we will help you in securing an education. Do what you can yourself; we will supply the rest. We ask you in return to pledge yourself to the work of the Master in advancing his kingdom, and, if you fail, then refund what we give you with interest?" Is not this sensible? Is it not a good business method? It is furnishing the young man with means to secure an education and receiving in return the service of his whole life. The fact is, it is what

business men would call a 'No. 1' investment, whose percentage cannot be named with figures. The outcome in most cases is incalculable. Even in dollars and cents there is often a return, in a few years, of all that has been paid out—not perhaps from the young man's own pocket, for we do not require that (and we ought not require it), but from the new field which he has cultivated, or from the old field which he has developed. If it were necessary, we could cite particular instances showing this. We, indeed, defy anyone to show a better return for a business investment (for we look at it now in that light) than can be shown by the Church in the money invested in the life and energy of young men whom it has helped to educate for its work. We say this, not hastily, but deliberately. In fruitful return it is second to no work in which the Church can engage.

What does our government do in the way of self-protection against armed foes? What does the Military Academy at West Point mean, and the Naval Academy at Annapolis? For what purpose have they been established if not to train men for the military and naval service of the government? And shall the children of the world be wiser in their day and generation than the children of light? Is not the Church engaged in a warfare with the powers of darkness, and shall she not train men for her service? If we were a nation of conquest we would pay still more attention to the education of military leaders. Fortunately we are not. The Church, however, has in charge a warfare, not simply defensive, but aggressive, intensely aggressive, with orders to go on from conquering to conquer, until the whole world is at the feet of Jesus Christ. Shall not the Church, then, train men to officer this army? It would be necessary to do so for self-protection—much more is it necessary when the war is to be carried everywhere into the enemy's country.

OBJECTIONS ANSWERED.

But this good work of aiding men in preparing for the ministry has not escaped opposition. Great and necessary as it is, it has met with criticism and objections. Like other good causes, it must fight its way. There are men, professing Christian men, who find fault with missions, home and foreign, with

church extension, with God's providential dealings, with the Bible, even with God himself. Fault-finders are everywhere, and we meet them in the work of ministerial education. With some of these objectors we have a fair degree of patience; with others none at all. Some are sincere and honest and their objections are real difficulties with them, but others offer nothing but carping criticism. They have either not examined the subject with any care or have trumped up some excuse for not contributing to the cause.

1. The first objector we meet makes a dash at the whole system. He doesn't believe in it. He hasn't thought enough about it to specify his objections; *he is simply opposed to it*. If you ask him to suggest something better, he cannot do it. He is like the infidel that made a savage tirade against the Christian religion. After his fierce onslaught, a Quaker quietly arose and said: "Friend, if thee has found the Christian religion so bad, will thee suggest a better one in its place?" The blatant fellow was silenced. All that our objector can say is, "Let the young candidates for the ministry pay their own way, just as those for law and medicine do." It should be sufficient to tell him, that then there would not be enough, as experience has shown, to make up for the death losses, and the ranks of the ministry would become more and more depleted year by year. But that would likely not worry him. The progress of Zion is not a subject that over-burdens his heart. It causes no loss of sleep to him. He is a direct descendant of those in the Old Testament who are spoken of as "at ease in Zion." He is satisfied that the Gospel chariot shall roll along, but he prefers a comfortable seat inside to putting his shoulder to the wheel and helping it to roll.

When our objector speaks of law and medical students paying their way, he seems to lose sight of the fact that the prospective income from these professions is ordinarily enough to justify the young men in borrowing money to pay for their education. With the candidate for the ministry it is different. His salary will never be much more than will give him a bare living, and in many cases it is not enough for that. If he is to borrow, it must be in some way that will not require a return in money.

The Church has provided such a way. It says to the young man, in whom it finds the proper qualifications: "I will loan you money on this condition, that you pledge yourself for life to the service of the Master in proclaiming his Gospel and advancing his kingdom." It is a matter of business; but the method has this exceptional merit, that, exacting as the condition is, and profitable as it is to the lender, it suits the borrower better than any other. The lender requires more than any other one would, and yet it is just what the borrower is most willing to give. Ordinarily what is most profitable to the lender is proportionately to the disadvantage of the borrower, but not so here. The transaction is just what suits both and is to the highest advantage of each. There is a perverted way of looking at it, only too common, that makes it offensive and humiliating to the borrower; that is, when the money loaned is regarded as a benefaction, an act of charity, to the recipient.* It is a favor, but a favor for which an ample return is given. If a man loans me money on certain conditions, and I meet those conditions, he has favored me but he has not done me an act of charity.

*Rev. Charles E. Hay, of Allentown, Pa., in the *QUARTERLY* for Jan. 1885, on "The Influence of Beneficiary Education upon the Character of the Ministry" says, p. 95:

"But will any honorable young man accept such charity? it may be asked. Charity forsooth! Pray what is charity? Is the farmer charitable when he feeds the ox that treads out his grain? Is the merchant charitable when he pays his book-keeper? It is not compassion, but self-interest, which here appeals to the Church of Christ. She sets up, or rather finds set before her in God's word, a lofty ideal. For its attainment she needs direction. She must have leaders, teachers, overseers. These are a composite result of rare native endowment, and educational equipment. The native endowment God has given freely. The Church pays a few dollars toward the educational equipment, and then receives her reward in a life-time of consecrated service. If we must talk of charity here, let us not forget the devotion of means and strength without reserve, the abundant labors of a life, with the prospect of an old age unpensioned and unpitied, with possibly a family unprovided for. But such considerations are on either side unworthy. It is not kindly feeling for needy applicants upon the one hand, nor selfish desire for her own advancement upon the other, that should sustain such enterprise in the Church, but *an overpowering desire* for the progress of the kingdom of Christ. The candidate gives his *all* to the work, counting it but little and himself an unprofitable ser-

I don't like the term "beneficiary," as applied to a young man who receives money from the Church in preparing for the ministry. I have purposely not used it in speaking on this subject. It has helped as much as anything else to give a perverted view of the whole work. In New England they call him a "charity student" which is still worse. Such terms, uttered, as they usually are, with a sneering tone, have kept many a sensitive young man out of the ministry, who would have been a power for good, if he had entered it.

2. This suggests another objection we sometimes hear, namely, that receiving aid from the Church, for the purpose of being educated for the ministry, makes the recipient *unmanly*, that it pauperizes him, and takes from him that spirit of independence which he ought to have. How is this? Is this the effect on others who are similarly aided? How is it with men who are graduated at West Point? Have not some of them been the manliest men of our country? And yet they were aided—not simply aided but supported—not simply supported as to their school-expenses but clothed also—not simply the needy supported, but all irrespective of their wealth or poverty. The United States government regards them as in its service from the day they enter the Academy as students and provides for their full support. It does not ask whether the cadet needs assistance or not, but meets all his expenses, whether a poor boy without a dollar or a rich one with his tens of thousands. And yet no one considers it unmanly for him to accept this support, and he himself does not feel humiliated in receiving it. On the other hand he considers it an honor to be appointed a cadet, and we feel like congratulating him. Why should it be otherwise with the Church cadets? The generous treatment of the government does not generate an unmanly spirit in the young men it educates; then why should the aid given by the Church have that effect?

vant. The Church sustains him, counting it high privilege to do so in order that through him may be made known within her bounds and abroad throughout the earth the unsearchable riches of Christ. There is here no suppliant and patron, but mutual co-operation in a great work—members of one body moving together for one end.

More than this. If this result follows receiving aid while being educated, it is not confined to students for the ministry, but affects, in some degree, a large proportion of men in all professions and callings requiring a collegiate education. Nearly all our colleges are more or less fully endowed, and the proceeds from the endowment are used to supplement the receipts from tuition in order to pay expenses. And what does this mean? Simply this: No student in one of these colleges, be he rich or poor, pays for all he gets. Instead of paying \$150 tuition a year, the endowment relieves him of \$100, and he is asked to pay only \$50. The endowment is contributed by men who are everywhere regarded as *benefactors*, and yet all the students reap the fruits of these *benefactions* without feeling that it is unmanly and without any conscious loss of self-respect. Why then should the student having the ministry in view feel the loss of self-respect, or that he is doing an unmanly thing, in receiving aid during his preparation, especially when he pledges himself to make a return in service—a pledge the others do not give?

Furthermore, an all-sufficient refutation to this objection is the outcome of the system. Take any body of ministers, as they are assembled in our synods, and select, *if you can*, a more manly and self-respecting set of men than the very ones that, with slim or empty purses of their own, received aid from the purse of the Church while being educated for its service. It cannot be done. In true manliness and self-respect all of them can stand side by side with their self-supported brethren.

3. Another objection we hear is, that *unfit men* are sometimes received on the funds, who, after a few years, discontinue their studies and turn to something else, or are dismissed perhaps for some misdemeanor. Yes, there is no doubt but that this is sometimes the case. We can cite instances of it ourselves. But this is no fault of the system, but rather of depraved human nature and the fallible judgment of men in dealing with it. Education committees cannot read the hearts of men, and errors of judgment are likely to occur. These errors of judgment, too, while they allow some unfit men to creep in, are just as likely to keep some good ones out. But to do away with the whole

work because such mistakes occur is illogical and foolish. Will you do away with the gospel ministry because some unworthy men in it bring disgrace upon it? Will you do away with the Church because there are some unworthy members in it? Satan was once an angel in heaven. Our blessed Lord had a Judas among his twelve apostles. The Church has been forewarned that there will be tares with the wheat. In the days of primitive Christianity there was an Ananias, a Simon Magus, a Demas, and a Diotrephes. These things must be expected in spite of all precautions, as long as human nature is what it is. If you look for the angel wings to show themselves very prominently on men, you are likely to be disappointed.

And, after all, my objecting friend, is not this a mere excuse to cover up your indisposition to reach into your pocket and draw out the shining dollars. Come now, be honest about it; don't you also raise objections even against missions, and all because you are somewhat stingy. You say you don't believe in helping to educate young men for the ministry because some of them turn out worthless. Do you not fear that some one will say he does not believe in the Church because, with you for an example, it fails to make men liberal?

4. Sometimes we hear it said that the men who have been aided are not as efficient and faithful as those who have supported themselves. Is this true? Let us see. In the *Princeton Review* for July, 1883, Prof Patton, in an article on the "Education of Ministers," has a tabulated statement of the Princeton students bearing on the relative efficiency and fidelity of the aided and self-supported. (See table at the bottom of the page.) He takes a period of 25 years—from 1849 to 1874—the total number of theological students being 1355, of whom 961, or more than two-thirds, received aid, and 394 were self-

Occupations, &c.	Number.		Per Cent.	
	Aided.	Self-Supporting.	Aided.	Self-Supporting.
Missionaries.....	64	20	6.6	5.1
Secretaries, Editors, Agents of Benevolent Societies.....	16	10	1.5	2.5
Presidents, Professors, &c.....	62	26	6.4	6.6
In Charge of Churches.....	652	108	67.8	50.1
Died before Ordination.....	19	7	1.9	1.7
In Secular Employments.....	33	48	3.4	12.1
Without Charge, or occupation unknown in 1881.....	115	85	11.9	21.5

supporting. We confine ourselves to the percentages as showing the comparison more clearly than by giving the exact numbers of each class. His showing is as follows: Missionaries, 6.6 per cent. of the aided, 5.1 per cent. of the self-supported. In charge of churches, 67.8 per cent. of the aided, 50.1 per cent. of the self-supported. Secretaries, Editors, Agents of Benevolent Societies, 1.5 per cent. of the aided, 2.5 per cent. of the self-supported. Presidents, Professors, &c., 6.4 per cent. of the aided, 6.6 per cent. of the self-supported. In secular employments, 3.4 per cent. of the aided, 12.1 per cent. of the self-supported. Without charge, or their occupation unknown, 11.9 per cent. of the aided, 21.5 per cent. of the self-supported. What a favorable showing this is as to the usefulness and ability and fidelity of the aided students. You will notice that those who have been aided are ahead in the percentage of missionaries, of those who have charge of churches, about equal as to Presidents of Colleges, Professors, &c., but the self-supported have a higher percentage among Secretaries, Editors, &c., in secular employments nearly 4 to 1, and without charge or occupation unknown 2 to 1. Dr. Patton says: "The emphatic fact of the statement is, that 33.6 per cent. of the self-supported students were * * in secular employments and without charge, as their occupation was unknown." The percentage of those who were aided is less than half of this.

"A statement covering for a like period the occupations of the Andover students (Congregational) presents practically the same results as the Princeton statement. * * For the years 1849 to 1873, 72.4 per cent. of the aided students were in charge of churches as against 55.9 per cent. of the self-supported."

We have no data for a like statement as to the students of our Theological Seminary at Gettysburg, but we feel no hesitation in venturing the prediction that the results would be similar to those of Princeton and Andover.

The truth is, that, like in medicine and law, and any other calling indeed, so in the ministry may be found all degrees of comparison—the good, better, best, and bad, worse, worst—but it is an encouraging fact that those who are aided make such an

excellent record among the good, better, best. It shows how well it is to use the Church's money for this purpose.

Dr. Alexander Young, of Allegheny, Pa., in a paper read before the Third Presbyterian General Council, held in Belfast in 1884, says in *italics*: "Nor is aid to godly young men preparing for the ministry a matter of doubtful utility. With all the aid granted, the increase of the ministry is far below the growth of the Church, and still farther below its wants. There is no room for the cry, 'Fewer and better.' We need to emphasize the cry, 'Far more and far better;' and to secure this we must aid young men more liberally."

5. Just here a word will not be out of place as to the objection that too much money is appropriated to each student. While all his expenses, with the practice of economy and the purchase of only such books and clothing as he needs, are from \$250 to \$300, the appropriation seldom exceeds \$150 or \$200 and is in many cases less. The difference must be supplied by friends or made up through the young man's own efforts. It is generally met in the latter way. Here is ample opportunity for him to develop his self-reliance, or "back-bone," as some choose to call it. He often does it, too, at the expense of his studies and his health. There are few lines of remunerative employment open to students, and a vacation of ten or twelve weeks could be used more profitably in some kind of work closely allied with the ministerial than in any other. This spine-strengthening process is sometimes carried too far, and there is a break instead of additional strength. Then again, a young man cannot study with much comfort or with much success while haunted by the spectre of increasing debt, with an empty pocket-book. He is in no condition for vigorous intellectual exertion. Lofty thoughts and noble conceptions are crowded out by harassing anxieties as to the wherewithal to meet expenses. He could do better if he could jingle a little extra silver while at work. An illustration of this is the old clergyman who would borrow a ten-dollar gold piece every Saturday and return it the following Monday, because, as he said, he could always preach better with a little gold in his pocket.

But some seem to find great virtue in putting a young student

on half allowance or nothing at all. "It is just the way to make a man of him," they say. If this is true, it seems very strange that the practical application of the principle is so closely limited to young men studying for the ministry. Why should not wealthy parents put their sons on a level with the poorest of their associates if this process is so beneficial? If they need three or four hundred dollars a year, why not refuse to give more than half or third of the amount, or nothing at all. But is such a course necessary? There are difficulties enough in the pathway of most lives. We need not go out of our way to find more. And the young man, from the day he enters his name as a student for the ministry till the day he is called from the pulpit to his reward on high, will find enough of trials and vexations to prove a very furnace to him, without being subjected unnecessarily to hardships while preparing for his life-work in the College and Seminary.

CONCLUSION.

But enough. We shall use no more time in answering objections—many of them utterly unworthy of earnest Christian men. Let us rather address ourselves to the grave importance of the situation. The world is the field in which the harvest is growing, wide in extent, priceless in value, ripe for the sickle, and ready to perish. The laborers have always been few and much of it has perished. The laborers still are few and much of it is now perishing. The cry for more men comes from all denominations. Dr. Herrick Johnson, in his sermon as Moderator of the General Assembly of the Presbyterian Church, a few years ago, said: "We are threatened with a famine of the ministry. * * We are making less ministers than we made ten years ago." A writer in the *Atlantic Monthly* on "The Decline of Congregationalism" shows that, while the population of the United States has increased 33 per cent. in a certain number of years, the membership of the Congregational Church has increased only 23 per cent., and the increase in the number of ministers shows a still smaller percentage. The Episcopalian Church is also stirred up on the question, as the following clipping from a newspaper will show:

"The editor of the *Church Review* is authorized by a prominent layman deeply interested in the subject to offer a first and second prize of \$250 and \$100 respectively for the best and second best of a series of articles to be written for the purpose of showing the value and importance of Beneficiary Aid Societies for the education of young men for the ministry of the Church—the duty on the part of the laity generously to sustain such societies, and effectually answering the objections commonly urged against beneficiary education."

And so we might go on with other denominations. With the Lutheran Church, especially the General Synod, the subject of increasing the ministry is more pressing than with any other. Would that parents who are able to educate their sons would consecrate them to this noble work! But few of them do it. Worse still: when a wealthy young man is prompted to prepare for this sacred calling, the parents and brothers and sisters, although professing Christians, often hoot at such a purpose and discourage him. Study law, or medicine, or go into business, anything but the ministry. What is the Church to do, in fulfillment of its great commission, but to select worthy young men of limited means, and give them the necessary aid? Yes, select them, not wait for them to offer themselves. Pastors are in a specially good position for doing this. Let them, as soon as they find a young man of suitable qualifications, present to him this subject of preparing for the ministry. Let the proper qualifications consist of piety with a sound mind in a sound body—heart, brain and health all right—and then urge the duty of preparing to preach. There surely should be an average of one for each pastor. If one of our large Synods has 14 young men whom it aids, we are apt to think that is doing well. But what does that mean? Taking seven years for the college and seminary courses, it means an addition of only two per annum to our ordained ministers. Few of our Synods are doing as well as this; some of them not half as well; some of them nothing at all. What of the future at this rate? Is it not time for us to take a new departure in this work? Who will man our missions after awhile? Who will occupy the pulpits we have? Who will go into new fields?

"Whosoever shall call upon the name of the Lord shall be saved. But how shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?"

ARTICLE V.

RECENT EDUCATIONAL MOVEMENTS IN THEIR RELATION TO LANGUAGE STUDY.

By PROF. F. V. N. PAINTER, A. M., Roanoke College, Salem, Va.

Under every great political, social, religious, and educational movement there are found certain truths or principles that act as motive power. The movement may be very complex and varied in its manifestations, but the underlying truths or principles are generally clear and simple. The Protestant Reformation of the sixteenth century, for example, with all the civil and ecclesiastical disturbances it brought about, was based on these two well-known principles: 1. Men are saved by faith alone; and, 2. The Bible is the only rule of faith and practice in religion. The American Revolution, with all its multiplicity of events, was founded on the principle that taxation without representation is tyranny. Illustrations might be multiplied indefinitely; but the truth is evident that great movements in society generally derive their impulse from one or more principles which admit of perspicuous statement.

The principles or truths that originate a general movement are welcomed and sustained by growing numbers of people. The judgment of the masses, when they are unbiased by passion or selfishness, is usually sound. The proverb *vox populi, vox Dei* is not always delusive. When the principles that appeal for popular support are erroneous, or when they affect no important interest of society, they will be received with but little favor. The zeal of agitators will be lost upon the intelligent inertia of society. It is only when the new principles advanced are believed to be true and conducive to the best interests of

society that they gain adherents and ultimately conquer ascendancy. The victory may be long deferred; but if the principles underlying the movement are just, they will triumph in the end. When the agitation was once begun, the abolition of slavery was inevitable; for the anti-slavery movement represented just views of human freedom. If the principles underlying recent educational movements are correct, we may confidently expect them to prevail.

That a great movement has been going on for some years in the educational world admits of no reasonable doubt. The present is justly regarded by many as a period of transition. First of all, there is an unexampled interest in education. Learning is no longer confined to any class; on the contrary, all Christian nations, and even some heathen nations, are making strong efforts to increase their facilities for popular instruction. The subjects of study have been largely increased in schools of every grade. In our colleges and universities the subjects of instruction have been so multiplied that it has become necessary to arrange parallel and elective courses. The mother tongue, modern languages, natural sciences, history and civics have won at least partial recognition. The harsh and mechanical methods of a few decades ago have been largely supplanted by scientific methods. Pupils do not exist for teachers, but teachers for pupils. It is thus seen that the educational movement of the present embraces a number of particulars; but in general it may be said to exhibit a single practical tendency; that is to say, it aims at such a training of the young as will fit them for life in the latter part of the nineteenth century.

The way for recent educational changes has been in process of preparation for a long time. Not simply one, but many preachers in the wilderness have proclaimed the evils existing in the education of their day. Some of them, with prophetic eye, saw and foretold the advent of a better era. Montaigne, who held that the mother tongue and the languages of neighboring countries should be first learned, said: "No doubt Latin and Greek are very great ornaments, and of very great use; but we may buy them too dear." Bacon, to whom the

modern world is indebted beyond measure, threw off the tyranny which the ancients had so long exercised over human thought, and attained to an independence of judgment that enabled him to appreciate the treasures of the modern world. "It would indeed be dishonorable to mankind," he says, "if the regions of the natural globe, the earth, the sea, the stars, should be so prodigiously developed and illustrated in our age, and yet the boundaries of the intellectual globe should be confined to the narrow discoveries of the ancients." Milton, who has treated of education with a fearless and masterly hand, declares that "a complete and generous education is that which fits a man to perform justly, skillfully and magnanimously all the offices, both private and public, of peace and war." He condemns severely the "pure trifling at grammar and sophistry" which characterized the schools of his day. Comenius, the greatest educator of the seventeenth century, condemned the schools of his time, and pointed out with surprising acuteness and truth the path of reform. "Hitherto," he says, "the schools have not labored that the children might unfold like the young tree from the impulse of its own roots, but have been contented when they covered themselves with foreign branches. They have taught the youth, after the manner of *Æsop's* crow, to adorn themselves with strange feathers. Why shall we not, instead of dead books, open the living book of nature? Not the shadows of things, but the things themselves, which make an impression on the senses and the imagination, are to be brought before youth. By actual observation, not by a verbal description of things, must instruction begin." Locke maintained that French should precede Latin, and that English should receive more attention than either. "This I think will be agreed to," he says, "that if a gentleman is to study any language it ought to be that of his own country, that he may understand the language which he has constant use of with utmost accuracy." These are some of the mighty voices that were raised against wrong subjects and methods—but voices that were hushed before the light of the new day blessed the earth.

As a rule the principles characterizing a great movement are
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the result of a process of development. Men are so influenced by environment, are so controlled by traditional ideas and prevailing customs, that they cannot at once rise to a clear and full appreciation of newly-discovered truth. Many years elapsed, for example, before the Copernican system was generally adopted. The injustice of England continued a long time before the colonists were able to attain to the principles of human liberty set forth in the Declaration of Independence. The principles of education that supply impulse to current educational movements are no exception to the general law of growth. Beginning with Montaigne Bacon, and Comenius, a long line of educational reformers made contributions to the store of pedagogic truth. Finally, through the genius and self-denying labors of Pestalozzi, the most influential school-master of the present century, this body of truth was further developed, somewhat systematized, exemplified in practice, and brought to the attention of educators throughout Christendom. The principles, on which the progressive educational movements of the present are based, did not reach a tolerably complete scientific statement for more than two hundred years. It is only within the last decade or two that they have gained extensive recognition.

The science of education that is giving impulse and power to present educational movements and reforms is essentially Baconian. It is based on a careful study of man's nature. It assumes as a fundamental truth that the principles of education are to be derived from a study of the being to be educated. In its essential nature education is regarded as a development of the physical, mental, and moral powers of the student. An impulse toward development is inherent in the various faculties of man. The function of the teacher is to direct and facilitate this natural growth, that each student may realize the best he is capable of. Pestalozzi has well said: "Sound education stands before me symbolized by a tree planted near fertilizing waters. A little seed, which contains the design of the tree, its form and proportions, is placed in the soil. See how it germinates and expands into trunk, branches, leaves, flowers, and fruit! The whole tree is an uninterrupted chain of organic parts, the plan of which existed in its seed and root. Man is similar to the tree.

In the new-born child are hidden those faculties which are to unfold during life. The individual and separate organs of his being form themselves gradually into an harmonic whole, and build up humanity in the image of God." But education has another side that must not be disregarded. The being to be educated is destined to share in the world's activity. Various duties pertaining to his vocation, to the state, the church, society, and the family, are to devolve upon him. The culture he receives should bear a just relation to the duties of practical life. The young should be educated for useful and righteous living in the world into which they have been born. This is Milton's view as expressed in a sentence already quoted. Comenius held that nothing should be taught that is not of practical utility. Herbert Spencer has declared with great force and justice that "To prepare us for complete living is the function which education has to discharge; and the only rational mode of judging of any educational course is to judge in what degree it discharges such function."

In intellectual education we must begin with the senses. These are the avenues to the mind; and it is through them that the intellect is to be excited into activity and the foundation of all knowledge laid. The law of intellectual growth is exercise. There is little educating power in what the student receives passively. His interest must be awakened; his faculties must be active in grasping objects and truths; and whatever he studies must be kept within his powers of comprehension and assimilation. During the first years of the pupils progress, the concrete should precede the abstract in study; ideas should go before, or along with the words representing them; examples and operations should precede rules and principles. It is only after the pupil has reached a stage of considerable development that this order of instruction can properly be reversed. At no time should the studies pursued be of a nature to destroy mental elasticity—the condition most favorable to rapid development. Instruction should begin with what lies nearest the student, and thus appeals to his interest and wants. In this particular Nature points us to the right path. The child begins by gaining a knowledge of its surroundings in the house; then it explores

the unknown regions of the flower yard and neighboring fields ; as its strength increases, it learns the names and properties of the objects with which it has to deal. Beginning thus with what is near, our knowledge should go on in creasing by ever-widening circles till we compass the remotest truth. As a rule, what the pupil learns should connect itself naturally with what he already knows. The educators are wrong who at any point in the pupil's progress suddenly transplant him in a region where every thing is foreign to his nature.

We are now prepared to state and appreciate two of the fundamental principles underlying the aducational movements of the present—principles that are active in changing subjects and methods :

1. Education consists in developing the physical, mental, and moral powers of man in such a way that he can act his part to the best advantage in the world.
2. The law of this development is the student's own activity in learning facts, truths, and principles pertaining to nature society, and God.

The adoption of these principles with all that they involve has been greatly favored by existing circumstances. The increasing prominence achieved by the masses since the American and French Revolution, or to carry the principle back to its source, the growing appreciation of the worth of individual men as taught in the Gospels, goes far toward accounting for the general spread of education. International relations are growing closer every year, and already poets are beginning to dream of a federation of mankind. The vast enlargement of the field of knowledge—an enlargement that has rendered the old curriculum narrow and inadequate—explains the increased number of studies. A better understanding of the physical, intellectual, and moral nature of man has led to an abolition of the cruel methods in vogue a hundred years ago, and has demonstrated the truth that no two or three studies have a monopoly of educating power. In a word, the world has out grown the swaddling clothes that were wrapped around it in the seventeenth century. The whole educational movement of the present is, in

its essential features, a protest against a narrowness from which the world has suffered too long.

It is a matter of regret that general reformatory movements are usually attended with objectionable manifestations. While it is a mistake to say, as Carlyle has done in a cynical moment, that the people of a country are "mostly fools," we have everywhere one-sided men who as enthusiasts advocate extreme views. In the Reformation, a movement so rich in historical illustration, there arose by the side of the reformers a body of fanatics who sought to turn their newly-won liberty into license, and to overthrow the existing order of society. These enthusiasts are a hindrance to the cause that they seek to advance. It is greatly to be regretted that recent educational reforms have been retarded by the inconsiderate and often radical measures of one-sided and superficial men. It is through their unfortunate influence that the name "New Education," which would be so convenient to characterize the educational tendencies of the present day, has been robbed of its honorable significance. Education has needed, not sweeping radical changes, but a natural expansion and improvement in order to adjust it to existing conditions.

Returning to an application of the two principles laid down above, we find that they relate to the study of natural science, history, and civics, no less than to the study of language; but it is in reference to the languages that their influence will now be briefly traced.

1. These principles require that a greater emphasis be placed on the utility of languages for practical life. To study a language, whether ancient or modern, for disciplinary purposes alone is not the wisest use of time; for discipline can be secured by other studies which offer the additional advantage of being serviceable in after life. Besides, a study pursued only for discipline is apt to lack that interest which calls the student's powers into the most healthful activity. The mental effort that is the result of compulsion and against which the student's feelings constantly protest, tends to rob the mind of its elasticity, blunts its perceptions, and weakens its creative power.

2. These principles are unfavorable to the old theory that

grammatical drudgery is the best mental discipline. The gymnastic theory is only partly true. Education is not a mechanical leading forth of the various powers, as it is too often conceived to be. The etymology of the word education—*e*, out, and *ducere*, to lead—has often been grossly misunderstood. Education is a development that is secured by activity in assimilating truth suited to the mind's condition and wants. Languages should be studied in order to be mastered, with the ultimate view of acquiring their treasures of thought. Other ends in language study are entirely secondary. To study a language simply as a mental gymnastic, to hold the student for years in what Milton calls "the flats and shallows" of language, is an educational mistake. Neither a grammarian nor a philologist represents the highest type of culture. Though the world has been slow in realizing it, Milton was right in saying "that language is but the instrument conveying to us things useful to be known. And though a linguist should pride himself to have all the tongues that Babel cleft the world into, yet if he have not studied the solid things in them, as well as the words and lexicons, he were nothing so much to be esteemed a learned man as any yeoman or tradesman competently wise in his mother dialect only."

3. These principles supply us with a new standard in judging of the results of education. A perfect man is the ideal aimed at. Physical, mental, and moral culture—the ability to judge correctly and to act wisely in the present—this is the object to be sought. The pale scholar with stooped shoulders who lives in an idealized past, who thinks more about Jupiter than about Jehovah, who can talk learnedly about Greece and knows nothing about Germany, who can explain the causes of the Peloponnesian war but not of the Franco-Prussian struggle—such a man may be interesting and useful, but he does not represent the culture demanded at the present day, especially in this country. The educated man needed to-day is one that makes his knowledge of the past subservient to the present, and finds his highest intellectual efforts and pleasures in the age to which he belongs. A man should not make himself an anachronism.

4. These principles encourage the practice of presenting to

the student what is best in human thought. The ancients are estimated at their true worth; but no self-delusion or unintelligent enthusiasm is allowed to attribute to them imaginary excellencies of thought and style. They belong to the youth of the world; and the best results of human thinking, whether in philosophy, politics, morality, or religion, is not embodied in their writings. Whatever they have produced worthy of remembrance, whatever conduces to the great end of education, is retained; but the student is directed to the results of modern thought and investigation for what is to equip him for his place in the world. There is scarcely a department of thought, excepting perhaps oratory and poetry, in which the ancients have not been superseded. To cite but a single instance, was not Macaulay right, with Gibbon's great work before him, to characterize the history by Herodotus as "delightful childishness?" While the ancient classics, as the original sources of much of modern culture, are not to be neglected; while every comprehensive scheme of education must embrace them, whether in the original languages or in good translations, they are not to be exalted, either by the force of tradition or the blindness of prejudice, into an undue pre-eminence. Our highest studies must be in the more fully developed thought of the present day.

Such is believed to be the trend of the educational world, together with that which gives its movement force. Along with the natural sciences, history, civics, and the mother tongue, the modern languages, especially French and German, have acquired greater prominence. This prominence is destined to increase, as international relations become more intimate, and as these languages embody from year to year the best achievements of human effort. As mankind progresses from age to age, it is naturally led to reshape education to suit its needs.

ARTICLE VI.

ESCHATOLOGY AS TAUGHT BY OUR LORD.

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The Eschatological discourses of Jesus, as recorded in the twenty-fourth and twenty-fifth chapters of the Gospel by Matthew, and in the twenty-first chapter of the Gospel by Luke, have long been a source of perplexity and difficulty to the interpreters of Scripture.

The difficulty appears to be two-fold.

1st. To bring the two records of Matthew and Luke in harmony with each other.

2nd. To so interpret the record of Matthew as that it shall be in harmony with itself.

The common interpretation supposes that Matt. 24 and Luke 21 are two reports of one and the same discourse, delivered to the same audience at the same time. There is indeed a marked similarity between the two, amounting to almost complete identity in certain paragraphs. *E. g.*, Luke 21 : 8-11 is almost identical with Math. 24 : 4-7. Again Luke 21 : 29-33 is nearly identical with Math. 24 : 32-35. But here the identity ends, and features of marked contrast appear.

1. Luke 21 : 12, goes back and predicts a history that shall precede the events which have just been foretold, *προ δέ τούτων πάντων*; whereas Matthew 24 : 8 goes forward and predicts a history that shall follow the events just predicted; *πάντα δε ταυτα αρχη ωδινων*.

2. Luke's record makes no mention of the "end of the age," except to affirm (v. 9) that it does not immediately follow the earlier *commotions of the world*.

He does speak (v. 28) of a redemption of the church which is to be consummated in the beginning of a final tribulation. He also records (v. 36) an exhortation to watchfulness and prayer, on the part of the Church that they may be counted worthy to escape this period of trial and to stand before the Son

of man. Matthew, however, (24 : 14) speaks of the *τελος* as about to follow "then," *τοτε*, upon the universal proclamation of the gospel of the kingdom. He also describes (24 : 29-31) the wreck of nature and the glorious appearing of the Son of man, as about to follow "*immediately*" *ευθεως* upon a period of trial just described.

3. Luke 21 : 24 pictures the destruction of Jerusalem and its subjection to Gentile sway as continuing until the times of the Gentiles are fulfilled. Math. 24 : 15-29 pictures an awful woe upon Judea and a shortened period of unparalleled severity to be followed immediately by the end.

4. Luke 21 : 20 gives the sign for the faithful to escape from Jerusalem to be the beginning of a military siege. Math. 24 : 15 gives the sign of departure from Judea to be the abomination of desolation standing in the holy place.

To harmonize these incongruities on the common idea that these are two reports of the same discourse delivered to the same audience at the same time is to my own mind simply impossible. One of the best proofs of its impossibility is the unsatisfactory result of all attempts to work out a consistent interpretation on that line. No commentator whom I have consulted, has succeeded to his own satisfaction, much less to the satisfaction of his readers.

Reconciliation seems equally impossible, too, if we suppose that the passages wherein these incongruities occur refer to the same event, or to the same period of human history, *e. g.* when Luke's record makes the woe of Jerusalem to be followed by its subjection to Gentile domination until the times of the Gentiles are fulfilled, that is one thing. But when Matthew's record makes *the woe of Judea* and its unequalled tribulation to be followed immediately by the wreck of nature and the coming of the Son of Man, that is another and quite a different thing. It is impossible upon any fair principle of interpretation to refer these two woes to the same period of the world's history.

The commentators who have proceeded upon the supposition that the woe of Judea described in Matthew is identical with the woe of Jerusalem described in Luke and that both were fulfilled

in A. D. 70, have ventured upon various solutions of the difficult problem. *E. g.* one (Morison in loc.) finds a transition from the woe of Judea, to the scenes of the last times, in the *τοτε* of v. 23. He makes *τοτε* equivalent to *επειτα* and translates it "afterward." Thus, by making *τοτε* cover the whole of the period between A. D. 70 and the last times, he prepares the way for *εὐθὺς* of v. 29. But this is certainly an unwarrantable use of *τοτε*. In all the many places where the word is used in the N. T. it expresses either simultaneousness or immediate succession; never indefinite succession. Another (Owen) makes the entire passage even down to the close of v. 31, to be but a figurative description of the scenes attending the capture of Jerusalem by the Romans, although the glorious appearing of the Son of Man is minutely described (vs. 29, 30, 31). Still others give to the predictions a double reference, (1) to Jerusalem as then existing and (2) to the scenes of the last days, but the attempt to distinguish the one from the other, or to find the double reference extending throughout the prophecy, only makes confusion worse confounded.

I see no reason why the two records (Math. 24, Luke 21) may not be understood as containing two separate discourses, the one overlapping and partially repeating the other. The discourse recorded by Luke may have been spoken either by the temple wall or on the way to Olivet. *It was in answer* to the question of the disciples, When shall these things be: and what sign when these things are about to take place—"these things," referring to the predicted destruction of the temple.

It begins with a description of the trials of the Church in its earlier days—trials arising from the pretensions of false Christs and from popular commotions—with an exhortation not to be deceived by these, for they are not the heralds of the immediate end of the age (Luke 21 : 8, 9).

Instead of these earlier trials, indicating the immediate end, he declares (vs. 10, 11) that the world's history shall be a story of wars, famines, earthquakes, pestilences, and at the last, terrors and great signs from heaven. In this brief paragraph (vs. 10, 11) we find a succinct history of the world during the present age. For what is history, but a story of wars—nation against nation

and kingdom against kingdom—earthquakes, pestilences, famines. The world's commotions, calamities, woes, have always been and are to day, the world's great epochs.

Having thus thrust the world's whole history into a nutshell, he turns back (v. 12) and describes more minutely the experience of the Church in connection with the nearer woes that are about to fall upon Jerusalem. "Before all these things," *i. e.* before the historic scenes just described—certain things will take place. Then follows (vs. 12-19) an account of the persecutions that should befall the disciples in their first antagonisms with unbelieving hate—a prediction which was accurately fulfilled in the history of the early Church. He tells them also of the destruction that would come upon Jerusalem and foretells the sign that would warn the disciples to make good their escape from the doomed city. "When ye see Jerusalem encircled by armies," &c. This prediction was literally fulfilled in the escape of the Christians to Pella at the time of the siege by the Roman forces under Titus. Then (vs. 22-24) he describes the awful destruction that would come upon the city and the scattering of the people among all nations, and the subjection of the holy city to Gentile domination "until the times of the Gentiles are fulfilled."

In that brief sentence, "until the times of the Gentiles are fulfilled," is covered *a vast period of human history*. It carries us forward by a single step to the closing scenes at the end of the age. He has reached now the very point indicated at the close of v. 11 from which he had turned back—with the words *προ δε τούτων πάντων*—to bring up the history more minutely.

Now, when "the times of the Gentiles are fulfilled" shall begin (v. 25) the opening scenes of a great tribulation, which is to proceed to the wreck of nature, and to end in the glorious appearing of the Son of Man (v. 27). But (*δε*, the Greek conjunctive, strongly adversative) the beginning of these awful scenes ought to be a time of rejoicing to the believing and waiting Church. When these things are beginning to be, then wake, lift your heads, for your redemption is near. This promise, with its accompanying exhortation points clearly and unmistakably to the separation of the believing Church from the world as described in 1 Thess. 4 : 16-18. This separation of the

Saints from the world, we are here told, shall take place at the beginning of the tribulation. While they are thus separate, in actual enjoyment of their completed redemption, the trial of the world shall go on, as it is here described (vs. 25, 26). There shall be signs in the sun, moon and stars, on the earth distress of nations with perplexity, the sea and the waves thereof roaring and men's hearts failing them for fear because of those things that are coming upon the inhabited earth. And all this commotion and confusion shall end in the final and glorious coming of the Lord; when Jude's quotation from Enoch shall be fulfilled, "when the Lord comes amid his holy myriads" to execute judgment. The beginning of the tribulation marks the time when the Lord will separate his people as foretold, 1 Thess. 4 : 16-18. Therefore he says when these things are beginning to be, lift your heads, for your redemption is near. The end of the tribulation marks the time when he will come with his holy myriads to execute judgment, as foretold in Jude 14, 15. A natural question just here would be, is there any sign by which we may know with certainty the beginning of the tribulation? As if anticipating this question Jesus proceeds (v. 29) to answer it. The sign is the same in kind as that by which we tell of the coming of summer. *When we see the budding leaves* we may expect the summer, though if we had no experience to guide us, we could predict nothing as to the time. Just so when we see these troubles, *γινόμενα*, in existence, we may know that it heralds the near approach of the completed redemption, though, as we have no experience to guide us we can predicate nothing as to the time. But we may be sure of this, that when the times of the Gentiles are fulfilled, and the trials of the last days are begun, the redemption of the waiting Church is so near, as to fall within the limits of a single generation—*ἡ γενεὰ αὐτῆς*—this generation. The pronoun is demonstrative, not intensive. This is decided, not by the "breathing," (for that is no part of the inspiration) but by its position. If it were "the very generation," or "the same generation," it would read *ἡ αὐτῆς γενεὰ*. It must describe the generation *then* existing at the time contemplated in the view-point of the speaker. If it referred to a generation distant from the speaker's view-point, *ἐκείνη* would be

the pronoun employed. The only question then, is what is the view-point of the speaker? That is determined by v. 31. He is addressing you who see these things *γινόμενα*, becoming. The divine prophet is standing in prophetic vision amid the scenes above described. He speaks to you, or you, or you, whoever may witness the beginning of these commotions, just as Paul said *We* who are alive, etc. To such he says: The wished for consummation will arrive before this generation shall pass away. The general truth taught is, the period intervening between the beginning of the tribulation of the last times, and the "consummation of the age" is very brief. The same generation that sees the sign, will also behold the consummation.

The lesson to the Church, in view of these disclosures, is not to let that day come upon it unawares. Uncertain as it must ever be as to when the final tribulation will begin, or as to which of earth's constantly recurring woes is the beginning of the final trial—the exhortation must be always timely to watch and pray that we may be accounted worthy to escape those things that shall come to pass. So watch against the excesses and the cares of this world, as that, when the Church's redemption is consummated, in the raising of the dead and the changing of the living, ye may be counted worthy of a place among the separated ones who shall escape the dire tribulation that has just begun; and be counted worthy to stand before the Son of Man; *i. e.* to be with him in secure separation from those awful calamities which the world must undergo immediately preceding its final judgment.

This ends the discourse as recorded by Luke. Before *passing to Matthew's record* it may be well to call to mind three well-known and generally accepted truths.

1. Luke's Gospel was written for the Gentile.

Therefore, if among the traditions of the Apostolic Church, or if among the written *λογία* of Jesus, there was found a discourse which portrayed the future of the Church during the times of the Gentiles—we might expect that the Holy Spirit would direct Luke to incorporate that discourse in his gospel.

2. The gospel by Matthew was written for the Jew.

Therefore, if, among the preserved *λογία* of Jesus a discourse

was found which gave prominence to the future of God's ancient people, as regards their relation to the Kingdom of Christ, we might expect the Holy Spirit to direct Matthew to incorporate that discourse in his gospel.

3. The Holy Scriptures, both in the Old Testament, and in the New, predict a future dealing of God with his ancient people of some marked and marvelous character.

The prophets are full of it. Paul, in the eleventh of Romans, reaffirms it. The Apocalypse foretells it. The past history and present status of the Hebrew people in the world, is a standing witness that some wonderful future is in store for the Hebrew nation.

Bearing with us these three truths, we turn now to the record of Matthew.

This discourse was delivered on the Mount of Olives, in response to the question of certain disciples, (Mark gives their names, Peter, James, John, Andrew, distinctive representatives of Judaistic ideas concerning the kingdom) who came to him privately and asked, "when shall these things be and what the sign of thy *παρουσία* and of the consummation of the age." The question contains two points which could not have been suggested by anything which appears in Matthew's record. The "*παρουσία*" and the "consummation of the age" could only have been suggested to them by their previous hearing of the discourse recorded by Luke.

In answering their question, Jesus begins with a repetition, almost word for word, of the opening sentences of the previous discourse. Math. 24 : 4-7. It is a brief description (vs. 4-6) of the near trials of the early Church with an assurance that these are not the end. Then follows (v. 7) an *epitome of the world's history*, nation against nation, kingdom against kingdom, famines, pestilences, earthquakes. Just as in the previous discourse, he condenses the world-history into a terse statement of the events which constitute the epochs of that history. So far the two discourses are identical.

But instead of *going back* as before, and portraying the experience of the Church from apostolic days down to the end of the age—he goes forward, beyond the times of the Gentiles,

and sketches the history of the Jewish people during the tribulation of the last times. "All these—all the experiences of the Church during the world-history just narrated—are a beginning of birth pangs." All that has preceded, during the times of the Gentiles, are as nothing compared with the sharper pains and sorer tribulations that are to come.

The prophecy from this point onward must presuppose at least a partial fulfillment of those ancient predictions concerning Israel which the prophets so often repeat, when there shall be a gathering of Israel in their own land, and this "gathering of Israel"—Paul intimates (Rom. 11 : 26)—will be accompanied with a national profession of the faith of Christ.

In that condition this prediction of Jesus contemplates Israel, and foretells something of the trials that will then befall his covenant people.

(1). The nations of the earth will then be roused against them with a peculiar and deadly enmity, because of their profession of the name of Christ.

(2). There shall be defections and betrayals among themselves.

(3). False prophets shall arise and shall deceive many.

(4). The intensified hostility without, together with the falsehood and treachery within will have a discouraging effect upon the professedly faithful.

(5). But whoever abides faithful through the trial—without defection or apostasy—shall be saved.

(6). And by their very faithfulness, they will testify this, the Gospel of the kingdom.

The thing to be heralded is the good news that the glorious Messianic Kingdom, which the prophets long ago foretold, and for which the fathers waited, is at hand. The same Gospel that John Baptist preached—the same that I preached (says Jesus), but which Israel has now rejected, and by that rejection the manifestation of the kingdom is postponed until the fulness of the Gentiles is brought in—that Gospel shall then be heralded in the whole inhabited world in the certainty of the kingdom's near approach—a witness to all the nations—and then (*τοτε*) the end will come. The sure sign of the approaching *end*, will be "the abomination of desolation, foretold by Daniel the prophet,

standing in the holy place." This is demanded by the connective particle *οὐν*. "When, *therefore*, ye may see." The *οὐν* connects this paragraph directly and indissolubly with the *τελος* which precedes. It points to the abomination of desolation as the unmistakable sign of the predicted end. Here again the interpreters who strive to locate this passage in A. D. 70, are widely at variance among themselves. Ebrard and Winsler make *οὐν* to refer back to the first part of the disciple's question, which had reference to the destruction of the temple (v. 3). But that part of their question did not ask for a sign. It only asked "when shall these things be?" The sign is asked for in the second part of the question, and it was to be a sign of the "*παρουσία*," and of the "consummation of the age." So that if we grant to the particle a connection so distant, it is still a connection of the *sign* with the *end*. Seeing this difficulty Dornier regards *οὐν* as "introducing an application of the eschatological *principles* enunciated in all the preceding verses"—though what those "principles" are, and what the "application" is, he does not clearly inform us. Morison understands *οὐν* to point to an inference from all that precedes, and he finds the inference in v. 16, "therefore—flee to the mountains." These are but specimens of the many and varied attempts to dispose of the particle so as to locate the paragraph in A. D. 70. Yet the unbiased student of the Greek N. T. must regard every one of these suggestions as somewhat forced and unnatural. I do not think it either uncharitable or untrue to say, that the poor little *οὐν* would never have been tossed about through *a range of thirteen verses*, like Noah's dove seeking in vain for a resting place, had it not been necessary to maintain a theory. The plain, simple, logical connection is with the *τελος* which immediately precedes. The "abomination of desolation is the unmistakable sign of the "end."

The "abomination of desolation" cannot therefore be descriptive of anything that occurred when Jerusalem was destroyed by the Romans. It must refer to what will take place in the restored Israel, after the times of the Gentiles. In the midst of hostility without, and treachery and apostasy within, the faithful are warned that a sign shall be given when the nation must be

deserted. That sign is "the abomination of desolation, foretold by Daniel the prophet, standing in the holy place."

Precisely who or what this is it would be unprofitable to conjecture. May it not, by fair interpretation, be identified with that man of lawlessness whom Paul describes as the final development of the world's wickedness? (2 Thess. 2) and whose *παρουσία* is the certain precursor of the *παρουσία* of the Son of Man? He is to set himself in the temple of God and proclaim that HE is God.

When He shall be seen standing in the holy place, then let the faithful separate themselves absolutely from all association or affiliation with their nation. Let them "stand not upon the order of their going, but go at once" (vs. 17, 18). For then the tribulation will deepen until it will reach a point of dire distress such as never has been, nor may be (vs. 19-21). It is suffering so intense and terrible that no flesh could endure it, if it were to continue long. But for the sake of the elect—(that remnant of Israel whom God hath chosen, whom John describes as the hundred and forty-four thousand sealed ones (Rev. 7 : 4-8)—the period of trial is mercifully shortened (v. 22).

"Then," *τοτε*, (as it is known to the believing ones that this intensity of trial is a predicted sign of the near approach of the Messiah King, it may be expected that the presence of the trial will bring out pretended messiahs) if any one say, "Behold here, or there is the Christ, believe it not" (v. 23). *False Christs will be abundant*. Some of them will be accompanied by supernatural powers and by wonderful tokens of a supernatural mission, so numerous and marvelous that even the very elect might be deceived, if such a thing were possible.

The ultimate developments of supernaturalism, the germs of which may be seen in spiritism, and mind cure, and faith cure, will then be rife and rampant.

But, no matter where they may concentrate their influence and attempt to rally their followers, heed them not. If they send forth their proclamations from the desert, go not out to join them. If it be whispered that Messiah is come and is waiting his opportunity in secret, believe it not. *For the παρουσία* of

judgment will be so open and universally visible that no one can be mistaken about it when it comes. It will be like the flash of lightning, visible from horizon to horizon, illumining all the earth. Just as the eagles light where the carrion putrefies, so judgment will fall where corruption is foul, and as corruption covers the earth, so the coming of the Son of Man to judgment will be everywhere visible (vs. 23-28).

But (*δέ* strongly adversative) although the judgment *παρουσία*, when it comes, will be so manifest as to leave no excuse for deception by any of the pretended Messiahs, it will be accompanied by signs peculiarly its own.

"Immediately," *εὐθὺς*. This is a word with which the commentators have hopelessly wrestled. Morison says, "It has been a very rack of torture to such expositors as have lost their way," and he proceeds to verify his statement by losing his own way. Aug. Meyer says, "It may be observed generally that a whole host of strange and fanciful interpretations have been given here, in consequence of its having been assumed that Jesus could not possibly have intended to say that his second advent was to follow immediately upon the destruction of Jerusalem," (meaning of course the destruction of A. D. 70.) If this statement means anything, it must mean that Meyer would avoid a fanciful interpretation by assuming that Jesus could and did utter a false prediction. Others (Wetstein, E. J. Meyer-Owen) make the entire paragraph (vs. 29-31) to be but a poetic or figurative description of the destruction of Jerusalem by the Romans. But the visible coming of the Son of Man, the mourning of all the tribes of earth, *the gathering of the elect* by the ministry of angels from earth and heaven, these things present a very bog of difficulties in which that line of interpretation becomes hopelessly mired. Others (Schott-Hammond) try to make *εὐθὺς* mean "suddenly" as if it were *ταχὺς* but that is simply playing with words for a purpose. Nowhere else in the New Testament does *εὐθὺς* mean anything else than immediate succession. Others (Morison) find a transition from the Roman conquest of Jerusalem to the last times in the word *τότε* of v. 23, translating "afterward" as though it were *ἐπειτα*. But that is maintaining the integrity of *εὐθὺς* by falsifying *τότε*,

robbing Peter to pay Paul. Even if this were allowable it would not help the matter, because the tribulation referred to in v. 29 was described in vs. 21 and 22; before ever *τοτε* appeared in the text at all, and *τοτε* is only spoken for the purpose of injecting a warning against the pretended Messiahs of those days. The plain common sense meaning of both *εὐθὺς* and *τοτε* can be retained, however, and the difficulties of the passage disappear, if we but accept the truth that "the tribulation of those days" is the tribulation of the last times, and that the abomination of desolation is a development of the last times.

After the tribulation of those days, the whole frame work of nature will be convulsed in the throes of dissolution (v. 29). The relations of the planets of the solar system will be violently disturbed. The very laws that bind material bodies to their orbits, and that hold them in relation with each other, will be loosed. The powers of the heavens will be shaken. Then will appear the sign of the Son of Man in the heaven (v. 30). The flashing of his glory, the blazing effulgence of that ineffable brightness which radiates from his glorified person, will flash over the heavens and illumine all the sky. Then all the tribes of the earth will mourn. The unbelieving world is roused at last, to greet the shining of the glory of the Lord, as it blazes out amid the convulsive throes of nature, with one universal wail of woe and despair. They shall see the Son of Man coming upon the clouds of heaven, with power and much glory. Behold he cometh with clouds and every eye shall see him, and such as pierced him, and all the tribes of the earth shall wail on account of him. (Rev. 1 : 7.)

Then (v. 31) the angels, *those swift messengers* of the providence of Christ, will gather his elect together from the four quarters of the earth and from the utmost limits of the heavens. The elect of God, those saved *through* the tribulation and those saved *from* it, who hailed their redemption as complete in its beginning; the one gathered from the four quarters of the earth, the other from limit to limit of the heavens where they have been with Christ during the heat of the trial standing before the Son of Man, (Luke 21 : 36) all of them together shall be gathered to the side of the King. This is the *παρουσία* of judgment.

Before proceeding to describe the judgment scene itself he turns aside at this point to repeat what he had previously said in the discourse recorded by Luke, and from what follows, it would seem that the immediate reference here, as well as there, is to the *παρουσία* of grace. Its sign is as the sprouting of the tree to the summer (v. 32). Its only sign is the beginning of the tribulation. From the time when the tribulation begins, until the gracious *παρουσία* that shall separate the believing Church from the unbelieving world will be a period so brief as to fall within the limits of a single generation, v. 34. (see page 92). But concerning that day and hour no man knoweth, *i. e.* the time of the completion of the redemption of his believing ones which is to come so soon after the beginning of the tribulation. It must always be uncertain which of earth's constantly recurring trials is the beginning of the final one. Therefore no man can know and it is useless for anybody to predict the time. The angels do not know it. It is a secret locked in the bosom of the divine Omniscience, and the event alone will declare it. But the world will not be expecting it when it comes. It will be just as it was in the days of Noah. Then the people kept on living their accustomed life, eating, drinking, marrying and giving in marriage until the flood overtook them. So will be the *παρουσία* of the Son of Man when his saints will be separated and his judgments will begin. Just when men are pursuing their accustomed life, planting, building, *buying, selling, talking politics* and building railroads, the *παρουσία* will be present and the day of the Lord will begin, (vs. 37-39.)

Then to illustrate still more forcibly, if possible, the absolute unexpectedness of the event, he pictures two men at work in the field. They are farmers pursuing their usual occupation. One of them is of the number of the Lord's redeemed and regenerate children. The other is a child of the world. Instantly, in the twinkling of an eye (1 Cor. 15 : 52), one is changed to the body of the resurrection and caught up to meet the Lord in the air. The other is left to share the world's tribulation and judgment. Two women are at work with a handmill. If he had said, baking bread or working sewing machines, or stitching

embroidery it would have the same meaning. It means anything in the line of every-day occupation. One is a follower of Jesus; the other is a woman of the world. Instantly, just in the midst of their conversation and work, one is changed into the bodily likeness of Christ, and taken with the risen saints to be with the Lord; the other is left to share the tribulation and judgment that are coming upon the world, (vs. 40, 41.)

As this is the future of the *παρουσία* that most concerns the Church, and as the time of it is absolutely unknown and imminent, it behooves the Church to watch, and to be always in an attitude of watchfulness. *Δια τοῦτο* (v. 44) be ye also ready, for just at the time when we think he is not coming, then is the very time when he will come. Our position is that of a steward whom an absent master has left in charge of a property. If we take courage in negligence by his delay and think to indulge our selfishness with impunity, the accounting will be unexpected and the penalty swift and terrible. We have proved our falsehood and unworthiness and the space for repentance has gone by, (vs. 45-51). Then (ch. 25 : 1-13) by the story of the ten virgins he illustrates the reception he will have from the Church at the time of the *παρουσία* of grace. In ch. 25 : 14-30, by the parable of the talents, he illustrates the principle on which awards will be distributed at the *παρουσία* of judgment. Then (vs. 25-31) he returns to the description of the judgment scene itself which had been interrupted at ch. 24 : 32. That is indeed *the end*. The only thing to follow is, the everlasting punishment, and the life eternal, (vs. 31-46)

There are four indispensable conditions of correct exegesis which must be constantly observed. 1. The meaning of words. 2. Grammatical construction. 3. Logical connection. 4. Analogical interpretation. I submit whether the interpretation herein outlined does not entirely satisfy the first three of these conditions. 1. The meaning of words is not strained. 2. Grammatical construction is not violated. 3. The logical connection is natural and consistent throughout.

Is the fourth condition also satisfied? That must depend upon whether the Scriptures teach a dual *παρουσία* (of grace

and of judgment) and a dual dispensation (of Gentile and Jew) as constituting the age.

It may be said that this attempt at exegesis lacks authority, as being outside of the current lines of interpretation. But if it has (as I believe) the authority of the divine word, that is sanction enough for there is none higher.

ARTICLE VII.

A PENNY A DAY.

By REV. PROF. M. H. RICHARDS, A. M., Muhlenberg College, Allentown, Penna.

If any will not work, neither shall he eat. But if any will work, what shall he eat? What work shall have white bread, and what shall have brown, and how much of either shall it be? That is the "labor problem," the great social question of our day and land. Not indeed exclusively and especially our problem, for it has always been the problem of all days and of all lands, along with its twin difficulty of finding suitable work for all, and of persuading or constraining all to work. But what appears of indifferent importance when distant assumes such intensely interesting aspects when the pronouns change from "them" and "theirs" to "us" and "ours," that one forgets the common lot in the personal instance, and treats the case accordingly.

Our problem is no mean one, viewed in relation to the numbers interested in a fair solution of it. The larger mass of mankind must inevitably be of those whose prayer for *daily* bread is a serious one and no religious sentimentalism. Excluding the truism that almost all men are workers in some sense of fair construction, and naming as the laborers only those usually so meant, think nevertheless how great that army is, and how many camp followers it has, consisting of wives and children, dependent parents or younger brothers and sisters. All these have much to hope or fear from the varying purchasing power of the "penny a day;" much to dread, if it fail altogether.

The problem is a right royal one in this respect also, that, like Pharoah's dream, it must be stated before it can be solved.

It has always been such an evading problem! Who can say just what it is in particular? Is it a struggle between labor and capital? And, pray, what is labor, and what is capital? Is it a struggle between the landless and the landed? And what does it mean to be an owner of land? Search most diligently and you will find that at the very threshold stands this great difficulty of diagnosis. The doctors differ as to the disease, as well as to the treatment; while they wrangle, the patient becomes insane and attempts to murder them and his neighbors.

Indeed, the past history of the world shows very few attempts at finding any remedy. Repression, denial that any disease existed, was the favorite method. The strait-jacket was employed, or else the usual cure of stamping out disease by eliminating the diseased. When that failed, as it always did, then some sullen concession was made to enough of the stronger assailants, such as would suffice to make them of the other side. To the discredit of human nature, be it said, the stratagem was always successful. The rich plebeian, being allowed office and wealth, when he had attained them, straightway forgot his poor brethren.

Coming down to later times, what an array of civil riot and bloodshed is presented in the outbreak for bread, the raging despair of misery, the fury of those for whom the law had provided nothing but taxes and penalties. We recall the German Peasants' War, Jack Cade and Wat Tyler of England, French Blouses, and, we blush and wonder as we add it, scenes of bloodshed and pillage in these United States, whose stains have hardly been obliterated and whose losses have not yet been made good. We see shadows fluttering before us along the uncertain horizon upon which to-morrow's sun is to rise; ominous sounds that shape themselves into words, such as strikes, lockouts, boycotts. come floating toward us from that same direction, while the news of to-day is largely that which sets forth the organization of labor, under various titles, but always for the same end, the decrease of the hours of toil and the increase of wages, regardless of any economical considerations.

In a land in which the laborer is armed with the ballot, and much more likely to use it than the man of larger means or of

professional pursuits, the problem has an additional element of danger added to it. What a field for effort is presented here to the greedy eyes of the professional politician! What admirable themes for pot-house harangues and stump speeches! How deliciously can such epithets as "bloated bond-holder," "proud capitalist, money king, oppressor of the poor, and still coarser and more ingeniously contrived expressions, be made to give point and venom to the campaign conducted in the name of labor, and ended, if successful, in the pillage of property. Our state capitols may furnish a new chapter of the incidents of "carpet bag" administration, and our national government narrowly, if at all escape. Then, in the inevitable reaction, the cause of labor will suffer terribly, and with that suffering the whole progress of national life be retarded. We dare no more consider such possibilities visionary than those had right to declare and believe any civil war an idle dream, who demonstrated the absurdity of that awful struggle until the contest had actually begun. The war waged by one class of society upon another class, will be a worse one than that waged by one geographical section of a country upon another.

But what of prevention, what of remedy? We believe that all theories of treatment based upon a selfish appeal to men's rights will turn out to be mere surface healing. The disease is in the blood, and not the skin of the body politic. Concessions based upon fear, upon temporary prospect of mutual gain, upon efforts to adjudicate proportional value of services rendered, will be truces and not lasting treaties of peace. They can never amount to demonstration, and will therefore not satisfy the reason. Something will always remain to be said or argued when occasion prompts; the force of intuitive truth is demanded, a moral axiom must be the bulwark.

We believe that the parable from which we have borrowed a title will prove good reading in the construction of a line of conduct based upon the confession of man's duty to his fellow man, as a brother, as a son of the same great Father, rather than as a mental or physical force producing certain values. We believe that after all the learned discussions upon the labor problem it will have to come to this, that we will be constrained to settle

the question after a Christian fashion, and find in that fact a new impetus for the need of home missions, moral reforms, better administration of those laws which restrain vicious indulgences and temptations, and better men, spiritually and morally, to administer them. Christian men will see at last that as Christian citizens they have a great deal more to do than simply to pray for those who are in authority, if they wish to lead quiet and peaceable lives in all godliness and honesty. If such a sense of responsibility can be awakened in the conduct of business, in the use of wealth, in the exercise of power, it will go hard with us indeed if individuals, backed by such public opinion, shall have need of artificial and unnatural associations in order to obtain a generous penny a day.

Christianity has been Labor's best friend, and the Church of Christ has advocated its cause most efficiently at all times. Labor makes its greatest error when it forsakes the methods of the Gospel to gain its ends, and takes its tone and attitude from the man whose god is his appetite and whose heaven is free indulgence in it. Just as fashions of dress which start a great way off from home may originate with those with whom the lady who dons the fashionable style would hesitate to associate, so fashions of thought may come down from sources so dubious morally that a decent workman would indignantly repudiate them, could he trace them back. What is hostile to Christ and the Ten Commandments, is not friendly to the cause of labor, and cannot be.

If we examine the history of labor, we will find that with the increasing power of a new Christianized civilization its condition has been steadily improving. There is no reason, consequently, to distrust the future from that source. In a word, existing institutions have been moulded all along in favor of the laboring man, are still being shaped in his favor, and he is a fool to endeavor to overthrow them. If any reformation is needed, it is a conservative, and not a radical one; it must deal with the abuses of our social system, and, notably, with some for which the laboring man is more largely responsible than any other class of the community.

Let us look at this history of Labor. It begins with Labor as a slave. How it had become such, by war or otherwise, it matters not; that was its condition. No one worked voluntarily at anything which was considered servile toil. All women and the slaves did such work, and they together formed practically one class—the slave class. Mental toil was hardly discriminated from physical; it was, all of it, slave work also. Artist and artisan were one and the same, except at times the one master spirit. War was man's work, the council chamber and the throne and festal board his rightful place; women and slaves might do the work and be the rewards, but could not share as partners in the direction or the honor.

Labor made its first gain in becoming part of the estate instead of being a movable chattel. Of course, it was but a sorry gain to be a serf, but it was something. And as wars ceased somewhat and captives became less plentiful, prudence would in general dictate a coarse benevolence, which fits of passion and cruelty would rather interrupt than destroy. Some individual cases were no better off than before, but, as a whole, the body of laboring men was better off; it had a local habitation, it was a domesticated animal rather than a half-tamed wild thing to be killed without thought. A master might have some sentimental affection for his serfs, just as he had some for the rocks and rills, the forest and the meadows of his ancestral estate.

Labor's first great gain was when it was conceded to have a soul, a right to virtue, and the prospect of a judgment bar arose before men's eyes at which there was no respect of persons. The Church recognized only souls in its dealings with humanity, in its rites and sacrifices; even its offices were without respect to previous condition of servitude. Still the progress of a principle is not rapid when it must push its way through the barriers of custom and tradition. Long after the theory is acknowledged the practice will remain anomalous. Only the break down of the feudal system, the rise of free towns and the substitution of trade and manufactures for war and pillage accomplished the emancipation of Labor.

So, finally, Labor became a citizen with the meagre glory of political consideration, but hardly with the substantial comfort

of good living. His nation gloried in his freedom, but sent him to rot in jail for paltry debt, or hanged him without compunction for hunger-impelled crime. St. Giles was still a great way off from St. James. In the New World, or at least in some parts of it, the laborer had matters pretty much to himself. Or, one might say, there was no distinct class of laborers, each one supporting himself by the toil of his own hands. Yet here too when Labor put in his distinctive appearance, his recompense was astonishingly meagre. Wages were as low as materials for raiment and shelter were high. It was emphatically brown bread and little else.

Contrast this slowly rising condition of the man whose capital consists of much muscle, little brain power, certain mechanical dexterity acquired by drill, little inventive force, with the position of decency which he holds to-day, and say whether or not Labor has not profited more by Christian civilization than any other class of the community. Consider the tremendous difference between Labor as a slave and Labor as a voter and politician, and ask yourself whether it has any justification in becoming a tyrant. If the question be one of selfish legal right, devoid of duty and charity, it would be only a poetic justice which would enthrall Labor as the demagogue's slave while seeking to overthrow the standing column of the state.

Another line of investigation seems to be desirable as a preliminary study of the Labor problem in its present aspect. We ought to consider what effect the division of labor has had upon the mass of humanity once rudely classed as servile in their toil. For it is not every class of labor which seeks by combination and organization to better itself. Certain classes stand aloof altogether from such an effort, and are hardly recognized by the others as laborers at all. It will be found that mainly those whose toil is pre-eminently physical, needs but little "book learning," does not handle pen or pencil, are classed as laborers, while the others are called clerks, or some such thing. That is, the more Labor has conformed itself to the conditions of the age, the better off it is; the less it has grasped the fact of a rising standard of intellectuality, or has been unable to grasp it, the more helpless it is. Naturally the complaint comes from

the more helpless, and the remedy to be sought for, is a remedy for those who in this division of labor, either through moral or intellectual incapacity, are being sifted down to the lowest and poorest place. The rest can take care of themselves, in the main are doing so.

The most serious change in the problem has been brought about by the invention and introduction of machinery. The machine is a slave, a slave without a soul to be considered or a will to resist; a slave without nerves but with gigantic muscles. Free citizen labor cannot compete with such steel and steam slave labor; the only opening left for Labor as a citizen is to be an overseer of machines, an operative as we call it. But not every one can own so costly a slave as many a machine is; hence a division of values produced, or profits and wages, —and hence a quarrel in "posse," if not in "esse." Once more, these machines are only profitable if put to their full powers, and on a large scale of combination. They live by the common breath of steam; their heart throbs are the to and fro of the piston rod. He who drives a hundred rather than ninety by the same engine, has the advantage. Given a market for all he makes, granted executive ability to manage a large business, and the man who manufactures upon a large scale has superior power to buy, to make, to sell, to gain, over that one whose apparatus is small and whose business is limited.

Here is the necessity for wages, for the employé, for the employer; here is the edge of battle. The Labor problem is a question of wages more largely than anything else. It is such because machinery has driven Labor into co-operation of effort, since by such co-operation it can most economically produce enhanced values. Again, that same fact necessitates a head, a master, since in any co-operation there must be an executive, and in such a complicated and extensive affair an able executive.

And now we must introduce the most interesting and important factor in the problem,—the captain of industries, the "entrepreneur," the master builder, contractor, executive. It is his existence that makes co-operation possible, just as for war we must have a general. We might have fighting without generalship, in fact we have had it, and very disastrous it was: so too

we can have manufacturing carried on without its true captaincy, but either on a small, very small scale, or else to a failure. As with able generals, so with these captains of industry the number in each generation is not so very great. Of course there is a larger number of ability enough to act as lieutenants and sergeants, that is as assistants, "bosses," sub-functionaries and the like.

Let us repeat it; the workman working alone cannot compete with the combination of man, machine, and captain. He must enter into the combination and accept such a function in it as he is capable of executing. If that be one of mere mechanical effort, he is like a private soldier in an army, and is paid accordingly. If his ability is more than that, he is somewhat better off, a corporal or sergeant, as it were. If he can bring such services as place him among the commissioned officers, at once his pay and rank are such that he is no more known as a laborer. If he has enlisted this army himself, is managing its warfare himself, is captain or general, then the pay is highest of all, and the lion's share, or, in case of disaster, his is the loss, the entire loss.

In our land the quarrels of more recent date have been between these captains of industry and the rank and file of their armies. Employés have "struck;" employers have "locked out." The question at issue has been the demand for higher wages, a larger share of the supposed or actual profits. The rank and file do not propose to allow such a gap to exist between their pay and a major-general's pay. If the general can afford a large house and an expensive style of living, the "high private" will not be satisfied with a small house and an economical style of living. He has turned materialist and sees no value in living unless it is epicurean. He has become better educated and more refined, and his soul craves for things of beauty and surroundings of elegance. He is besotted, and demands infinite beer and tobacco. Be it what it may, this high private for reasons high or low, right or wrong, has declared that generals are too well paid, or, rather, that he wants more money and he must have it. What are we going to do about it? Suppose that he is all wrong; how will that help matters? Talk

about killing the goose that lays the golden egg ; but in this case the community which "lays the golden egg" will have but little satisfaction in thinking how mistaken Sir Labor will find himself after its killing.

Here then is the immediate issue involved, if not the entire labor problem. It is not widely a labor question, but narrowly the question of wages in those co-operations and combinations of men and machines engaged in production or transportation under captains ; and the issue is the relative share as between captain and private. It is something gained if we can stand by this statement and brush away the fallacies which have been gathering about this whole matter and threatening bloodshed and anarchy.

For instance, it has been represented that this is a war between the laborer and the capitalist ; and by the latter has been meant any man of property or wealth. The capitalist has been represented as a sort of human spider fattening on the life-blood of working men, women, and children. He has been made odious in their eyes until some of them, it may be, begin to think that killing him would be no murder, but rather a virtue, and the destruction of his property has become a patriotic duty. Now the ownership of property or the possession of wealth has nothing to do with this question of relative wages, except in so far as it would be impossible to have these combinations without such ownership. For it constitutes the sinews of war, and no war can take place without arms, ammunition and supplies.

It is a mere accident, however, whether the employer owns the wealth or somebody else loans it to him ; it is very seldom that he employs his own exclusively, no matter how much he has. If he have the reputation of being a skillful general, and of being an honorable man, he can get as much as he needs. The fact is that money in itself considered gets very little for its service. The legal rates of interest centre about six per cent. The actual returns for money invested securely and without any labor accompanying it can be measured by what it receives when put into United States bonds, state, city and school bonds, first mortgages on home properties, less the tax levied upon it. Other investments represent a decided application of ingenuity and a

constant, watchful care, which must be charged for and reckoned in. Money, as money, without all this care and labor, brings in less and less, generation after generation, Labor has no quarrel with capital in that sense; its only quarrel can be that money is freely loaned to the captain, and not to the private, and that being thus provided with the sinews of war, he can make a campaign which the private cannot, which the less richly endowed captain cannot, and dictate the hire of his private soldiery, whose only recourse is to mutiny and defeat him while they starve themselves and ruin the property owners who loaned this captain their money, directly as shareholders and bondholders, or indirectly as depositors in some bank of discount.

It is equally plain that the ownership of land has nothing to do with this vexed question save in the same way, since it is the condition of society upon which all its wealth rests, the fulcrum for the leverage of manufactures and transportation and exchange and food-production. The land again would be so worthless if all the labor put into it or upon it were deducted from its estimated value, that the question becomes one of this sort, whether a man has the right to conserve his savings of labor, or give them by bequest or sale to some one else. To deny this would be to deny that a man has a personal right to the fruits of his toil, that he cannot do what he would with his own. Of course there are some men, who have nothing, willing to go to that length; others cheerfully draw the line at a figure beyond that which they expect to reach. To believe that the law shall fix an equable, not an equal or equally proportionate, charge for political expenses upon varying fortunes is not to deny the rights of ownership in land or any other form of property.

To say that this question must be settled upon the basis of competition is to leave it undecided altogether, an eternally varying question of demand and supply in any one neighborhood or species of occupation. This is going to war after the fashion of those days when the "free lances" formed the staple of armies and were bought and sold, faithless alike to all upon any pretext, trusted thoroughly by none; and even they were in turn under a captain who sold them for his own advantage more

than their own. Just here the question might be raised with some speculation, whether the leaders of labor movements are or are not the modern representatives of the captains of free lances of by gone days.

Besides, if the question of supply and demand be brought in, how about the demand and the supply of captains of industry? Are they so plentiful? Are able railroad presidents as plentiful as blackberries? Are competent managers, skillful business men, successful manufacturers caught in shoals like herring? When one considers how few they are, and what their work is, he does not wonder at their wages. On the basis of rights, of supply and demand, perchance they get no more than their dues.

But can we decide this question upon any consideration of productive ability, even if by some supernatural wisdom a scale of perfectly adjusted wages could be established for every worker from the most menial and least necessary up to the very brain and soul of the most extensive and complicated co-operation? Evidently we could not discover such a scale; it must to a considerable extent be arbitrary, and therein is the constantly abiding source of hostility. But if we could do this unheard-of thing, would it not rest upon the supposition that I am not my brother's keeper, that every man does live to himself, that another's condition has no reflex effect upon mine or the welfare of us all? What if my brother, by the act of God, or by the course of inherited blunders which his parents have committed, knowingly or unknowingly, or by my past neglect for him or them, is unable to produce such a share of the common values as will entitle him to a portion placing the decencies of life at his command? What then? Must he go without them? Am I to look on and let him degenerate into savagery and say, what is that to me; see thou to that? Is that the intention of our common Father in heaven? Why was a certain one born blind? Was it because he had sinned, or because his parents had sinned? Or was it that the glory of the Lord might be manifested? And who is now, among us, to manifest that glory if it be not those who are strong?

And so we come upon the line of the parable of the house-

holder as after all the only practicable line that has ever been surveyed across the broken country of this world's life. That householder paid to every man his penny, not because each one had produced equal values, but because each one had equal necessities. He paid out in gospel money and not in the old legal coin. This is not only sound doctrine, but it is good hard common sense. We cannot afford to have paupers in a community, and the best and cheapest way out of it is to keep all sorts of remuneration up to a decent self-respecting standard, even if the captains do not get so much salary. In that case they too must balance their accounts by charging up the deficit to honor, or, better yet, to glorifying God. If one will eat white bread, it does him credit, but he cannot expect to feed so bountifully as that one who is content with brown. Professions, trades, and callings differ at times inversely in honorableness from their cash values; a head cook at a club gets higher wages than a professor at most of our colleges.

It may not be out of place to point to the fact that our system of doing things inclines largely already in this direction. Who pays for the sidewalk, the paved street, the lighted avenue, the guard of police? Who builds the public school-house, engages the teacher, even supplies the text book if necessary? Who endows churches, colleges, hospitals, asylums, museums? Who foots the bills for all those things that make a mechanic's wages sufficient to furnish him with comforts that no king could obtain a hundred years ago? Who, in a word, is the tax-payer? Property pays the taxes! The only tax that can be readily enforced or collected from the man without property is that which entitles him to vote, and even that is too often paid for him by the political party. If he has done his share toward advancing civilization, has not civilization done much for him in return? Ought not these things be reckoned among the returns given to him for his toil? If machinery has taken him from his little workshop and his two or three apprentices or journeymen, and made him an operative, it has not been without some considerable compensation of opportunity by which he may retain his own manhood, and his children reach a higher

one. Having the facilities of education before him, the youth of our land may promote himself, if he have capacity, into a captain. Is it not a fact that most of our captains of to-day have done this very thing? Who were they, if not poor boys from the farm, from obscure ranks of life? Does it not seem almost a disadvantage to have been born of rich, even if respectable, parentage? Will the laborer in his zeal destroy the opportunities of his sons and grandsons?

What we need is rather to continue in the same line of progress, improving our practice, elevating public opinion, making it disgraceful not to be public spirited, causing the unwilling, for shame's sake, to do what the willing do for love's sake. It is an old fallacy to imagine that making new laws or establishing new institutions will do away with the necessity of that faithful execution, for lack of which the old laws proved inefficient. No measure or method can get along without the man! Give us the right sort of men as employers and employés, and they will settle their respective wages without the intervention of strangers or the waste of dues and assessments. Christianize employer and employé and you will have the right sort of men.

To further a movement in this direction, it will become all who are anxious to aid it that they give their attention to certain civic economies. Ignorance and vice are the two great leaks in the social machinery. Enough steam escapes there to run a small engine. Ignorance and vice are two deadly foes of the laborer. The sources of ignorance can be dried up by church and school, but the temptations to vice can hardly be fought without the aid of the law. Without question one such temptation is the drinking habit, the saloon life of so many of the sons of toil. Without regard to the attitude assumed as to the principle of total abstinence, or even the sale of liquor, it seems to stand to reason that the existence of so many places whose only cause of being is that men may guzzle, is a barbarism. It is a fearful cause of wages not reaching out to pay store bills; it is a great discouragement when the employer finds that the only result of increased wages is that more liquor is drunk; it is a sad commentary when the explanation of intoxication, public and shameless, in a manufacturing town, is that pay-day

has come around. It is not within the scope of this article to do more than indicate this leak as one that must be stopped, if men are to be Christianized; we cannot preach the Gospel to drunken men. Nor can there be a home life among those whose evenings are all spent at the saloon. Nor can we ever have purer politics as long as the saloon is the starting point of political management, and the easy instrument of political bribery. In the expressive slang of our day, we must "boycott" the saloon in order to make labor respectable. By doing so some other classes of society will also be aided.

Then again labor will be largely aided by making it disreputable to have no legitimate occupation. No citizen has a moral right to be without a lawful occupation. It is not a question as to whether he has property or not; rich loafers are just as obnoxious as penniless tramps, and neither class should be tolerated in a republic. Idleness breeds vice. Wealthy idleness becomes the tempter and the temptation; indigent idleness falls victim, becoming the tempted, and then in turn the tempter.

Once more, as long as materialism prevails so alarmingly instead of a sound and pure spirituality, there is little hope for any class in the state. One cannot help seeing how intense is the love of money, the greed of gain, the worship of mammon, the pride in an ostentatious display of it, the corresponding longing for it and hatred of those having it by the disappointed. The necessities and even the decencies of life are not so hard to get, in our land at least, by the sober and industrious, but men are not satisfied with these; they must have the luxuries also. Labor is battling for fine apparel and the means of indulgence; it must be as well dressed as wealth, go to the same theatres, indulge in the same amusements, feast upon the same dainties. Here again there is but one remedy to quell the vulgar ostentation of the purse-bound and the foolish, sensuous, ambitions of the earner of wages. The first requisite of a healthy growth is that it be free from parasites; society will never bud and blossom and bring forth fruit of Paradise until it be rid of this parasitical life that feeds upon it and starves and stunts it. Scientific theories, political economy essays, all such wisdom, may essay the task as they please, but they will never solve the Labor

problem or any other problem of life until they approach it from the direction of the Gospel revealed to mankind by Him who gave Nature her laws and Society her existence. There is a divine plan and likewise a divine object of life; no living can be made a blessed thing which ignores this plan, despises this object and seeks to patch up an artificial method reaching out to an artificial end of its own. Life is to be spiritually lived; that is no true philosophy which ignores this fact, and no untrue philosophy will ever reconcile differences among men and inaugurate the reign of universal peace and good will. The trouble with much of our so-called wisdom is that it ignores these very facts or too often apologizes for the little Christianity which it shows, as though that were an amiable weakness, a sort of gentility of an antiquated school.

But if we can advance no new theory we can reach a very practical conclusion, and that is for each one of us, in the station and calling in which he is, to do his whole duty towards God and man. We are not to wait until every other man has done his duty, but begin at once to do our duty that we may provoke others to good works. We are not to reach out after unattainable things but do at once those things which are at hand. We are not to excuse ourselves from what is possible because of divers things that are impossible. We are not to despise little matters pretending that we are so anxious about grand ones.

Let the man of wealth study to use it as God's steward for the welfare of his humbler brethren. Let him find more pleasure in ministering to them than in being ministered unto by them. Let him devise liberal things for his own neighborhood, his own town. Let him be public spirited and not shun his civic and political duties. Let him cheerfully give of his substance and persistently examine into the use it is put to. Let him give his benefactions so that they may seem to be less of charity than of privilege. Let him remember the sturdy and commendable pride of the honest poor and foster it by such ways of assistance as show a brotherly interest rather than a lordly condescension.

Let the captain of industry show himself as chivalric as he is

strategic and successful. After all it is victory rather than plunder that should most delight his soul; let him be generous in dividing the spoils of battle. Let his own example teach those who have been gathered around him that there are higher aims in life than mere money aims. Let him strive to attach followers to him by personal affection, and not be discouraged because some are ungrateful. Let him seek to advance merit, be just and gracious, take pride in the welfare of his host and employ his superior abilities for them. This is a recipe for a happy life, if it be not one for a colossal fortune.

Let the laborer learn to find his happiness in a well-ordered and thrifty household, at home and not abroad. Let his combinations and organizations be to discourage vice, to increase his own stores of information, to learn better ways of home comfort, to understand more clearly who are his real friends and who his enemies in disguise. His savings will enrich him more rapidly than strikes and contributions to other strikers, and his good name will give him a choice of masters. Let him revive the trade of an honest day's work as the surest way of obtaining an honest day's wages. Let him refuse to play the tyrant over his fellow laborer or aid any one else to betray Labor under the plea of marshaling it to a perilous victory.

Let the Church of Christ see that it needs to bring the Gospel to infuse its light of love and life into all these classes. If it would save men and nations let it become more apostolic in being more missionary in its character. Let it not be contented with opening its gates, but send forth its messengers into highway and hedge and compel its guests to enter in and partake of the Gospel feast spread for them by the Master. Much as it has done, it can do more. It can apply the principles of the Gospel more closely to the life of those who profess its name. It can refuse to shelter those within its membership who palpably violate its principles. It can be more practical in its preaching, touching with no vague hints but in plain terms upon these very points. It may find its reward in attaining thus that very unity for which it prays. When saints of different confessions meet again and again upon the pathway of such good works, they will be more ready to desire agreement and more likely to find

it. The picture of those days when the brethren who had means devoted them to the relief of such as had none, is not a Utopian sketch, but a statement of historical fact; why should we hesitate to believe that such a day may come again? Its improbability lies with us, not with God, not with the constitution he has given to his creature society. At all events, whatever comes of it, it is our blessed duty, as far as in us lies, to see to it that no one stands in enforced idleness in the market place, no man having hired him, and that each man's penny a day be large enough to vouchsafe him the decencies of life, the needed hours of liberty from toil needed by a rational being, hope, courage, and self-respect sufficient to make it possible for us to lead him on to heed the Spirit's call in the preaching of that Gospel which sets forth the pursuit of eternal happiness.

ARTICLE VIII.

LITERARY INTELLIGENCE.

ENGLISH.

BIBLICAL AND THEOLOGICAL.—*Commentary on the Gospel of John*, by F. Godet, with an historical and critical introduction, vol. II. translated from the third French edition, with a preface, introductory suggestions and additional notes, by Timothy Dwight. *The Book*, or When and by Whom the Bible was written, by the Rev. S. Leroy Blake, with an Introduction by Prof. M. B. Biddle, (Congregational Sunday School and Publishing Society). *Biblical Theology of the Old Testament*, based on Oehler, by Revere F. Weidner. *The Parables of our Saviour*, expounded and illustrated by Wm. M. Taylor, D. D., LL. D. *The Dragon, Image and Demon*, or the Three Religions of China, Confucianism, Buddhism, and Taoism, giving an account of the mythology, idolatry and demonolatry of the Chinese, by Rev. Hampden C. Du Bose, fourteen years a missionary in China. *Anglican Hymnology*, being an account of the 325 standard hymns of the highest merit according to the verdict of the whole Anglican Church, by Rev. J. King. *The Miraculous Element in the Gospels*, a course of lectures on the Ely Foundation delivered in Union Theological Seminary, by Alex. Balmain Bruce, D. D. *A Greek Lexicon of the New Testament*, being Grimm's Wilke's *Clavis Novi Testamenti*, translated, revised, and enlarged by Jos. H. Thayer, D. D. *The Simplicity that is in Christ*, sermons by Leonard W. Bacon, D. D. *Messianic Prophecy*, the Prediction of the fulfillment of redemption

through the Messiah, a critical study of the Messianic passages of the Old Testament in the order of their development, by C. A. Briggs, D. D. *Twenty Sermons*, by Phillips Brooks. *Christ at the Door of the Heart*, and other sermons, by Morgan Dix. *The Book of Job*, with a new commentary, by Benj. Szold, Rabbi of the Oheb Shalom Congregation of Baltimore. *Ham-Mishkan*, the Wonderful Tent, by D. A. Randall, D. D. *The Story of the Four* [Evangelists], by the Rev. H. B. Haweis, A. M. *The Book of Revelation*, an Exposition, by Isaac P. Warren, D. D.

SCIENTIFIC AND PHILOSOPHICAL.—*Studies in Modern Socialism and Labor Problems*, by T. Edwin Brown, D. D., containing a brief history of Socialism, and an exposition of the theories. *Christian Thought*, lectures and papers on Philosophy, Christian Evidences, Biblical Elucidation, third series, edited by C. F. Deems. *An Account of the Progress of Zoology in the Year 1885*, from the Smithsonian Report for 1885, by Theodore Gill. *Herbert Spencer as a Biologist*, by H. Sewal, also Some Relation between Philosophy and Literature, by C. B. Burt, No. 4 of First series of University of Michigan philosophical papers. *Astronomy by Observation*, an elementary text-book for High Schools and Academies, by Eliza A. Brown. *Microbes, Ferments, and Moulds*, by E. L. Trouessart, vol. 56 of the International Scientific Series. *Outlines of Aesthetics*, dictated portions of the lectures of Herman Lotze, translated and edited by G. T. Ladd. *The Influence of Clothing on Health*, by Frederick Treves, F. R. C. S. Eng. *The Philosophy of Education*, from the German of Prof. Johann Karl Friederick Rosenkranz, of the University of Königsberg, edited by W. T. Harris, LL. D. (International Educational Series). *Psychology*, by John Dewey, Ph. D.

HISTORICAL AND BIOGRAPHICAL.—*Men of Renown*, character sketches of men distinguished as Patriots, Statesmen, Writers, Reformers, Merchants, etc., by Daniel Wise, D. D. *Life and Memoirs of Cassius Marcellus Clay*, written and compiled by himself. *Our Government*, how it grew, what it does, and how it does it, by Jesse Macy. *A Hand-book of Politics for 1886*, being a record of important political action, Legislative, Executive, and Judicial, National and State, by E. McPherson. *Mary and Martha*, the mother and the wife of George Washington, by Benson J. Lossing, illustrated by fac-similes of pen-and-ink drawings by H. Rosa. *The Battle of Gettysburg*, from Comte de Paris' "History of the Civil War in America." *A History of Greek Literature*, from the earliest period to the death of Demosthenes, by Frank Byron Jevons, M. A. *The Stork Family in the Lutheran Church*, by John G. Morris, D. D., LL. D. *Literary Life of Gustavus Seyffarth*, an autobiographical sketch. *First Three Centuries*, a History of the Church of Christ, with a special view to the delineation of Christian faith and love from A. D. 1 to 313, by Islay Burns, D. D. *The Huguenots and Henry of Navarre*, by H. M. Baird. *Recollections of Eminent Men*, with other

papers, by E. P. Whipple, with introduction by Rev. C. A. Bartol, D. D.

TRAVELS.—*La Plata Countries of South America*, by E. J. M. Clemens, records of a journey, with descriptions and historical notes.

MISCELLANEOUS.—*A Hand-book of Christian Symbols and Stories of the Saints, as Illustrated in Art*, by Clara Erskine, edited by Katherine E. Conway. *The Latin Poems of Leo XIII.*, done into English verse, by the Jesuits of Woodstock College, published with the approbation of his holiness. *The Battle for Bread*, a series of sermons relating to Labor and Capital, by T. De Witt Talmage, D. D. *Recollections of College Life at Marshall College*, from 1839 to 1845, by Rev. Theo. Appel. *Our Country*, its possible future and its present crisis, by Rev. Josiah Strong, with an introduction by Austin Phelps, D. D., new issue. *A Revelation of the Secret Orders of Western Africa*, including an explanation of the beliefs and customs of African heathenism, by J. A. Cole. *Critical Miscellanies*, vol. III, by J. Morley. *Lectures on International Law in Times of Peace*, by J. Morton Pomeroy, edited by Theodore S. Woolsey. *The Rigveda*, the oldest literature of the Indians, by Adolf Kaegi, authorized translation with additions to the notes by R. Arrowsmith. *Woman's Work and Worth*, in girlhood, maidenhood, and wifehood, illustrations of woman's character, duties, rights, influence, &c., by W. H. Davenport Adams. *Orient*, with preludes on current events, Boston Monday Lectures, by Jos. Cook. *Legends and Popular Tales of the Basque People*, by Mariana Monteiro, with full-page illustrations in photogravure, by Harold Copping. *A Plain Man's Talk on the Labor Question*, by Simon Newcomb. *How to Win*, a book for girls, by Frances E. Willard. *Persia and the Persians*, by S. G. W. Benjamin. *American Literature, 1697-1885*, vol. I, The Development of American Thought, by Charles F. Richardson.

GERMAN.

THEOLOGICAL.—*Das Wesen der Wissenschaft und ihre Anwendung auf die Religion*. Past. Martin v. Nathusius. pp. 416. Leipsic. *Der Heilsrat Gottes*. Schriftgemässe Betrachtungen nach der Ordnung der Christlichen Heilslehre in Worten der heiligen Schrift. Gen. Sup't Dr. Karl Ernst. 2 ed. pp. 91. Wiesbaden. Third edition of Thomasius' great work *Christi Person und Werk*. Darstellung der Evangel. Luther. Dogmatik vom Mittelpunkte der Christologie aus. Edited by F. J. Winter. I. Bd. Die Voraussetzungen der Christologie u. die Person des Mittlers. pp. 642. Erlangen. *Die Lehre Jesu*. Prof. Dr. H. H. Wendt. I. Thl. Die Evangelischen Quellenberichte über die Lehre Jesu. pp. 353. Göttingen. Second edition of Dorner's *System der Christlichen Glaubenslehre*. I Bd. Grundlegung od. Apologetik. pp. 749. Berlin. *Philosophie und Religion*. Neue Beiträge zur wissenschaftlichen Grundlegung der Dogmatik. Rich. Adelb. Lipsius. pp. 319. Leipsic. *Zur Lehre vom Heiligen Abendmahl*. H. Schultz. pp. 133. Gotha. *Zur Lehre von der Bekehrung* und von der

Prädestination. 2. Entgegng. gegen missourische Ausflüchte. A. W. Dieckhoff. pp. 148. Rostock. *Die Wahlfreiheit des Willens*, in ihrer Nichtigkeit dargelegt. W. Meyer. pp. 218. Gotha. *Der Ursprung der Religion.* Dr. C. F. Heman. pp. 64. Basel. *Inbegriff der Christlichen Lehre.* Heinr. W. J. Thiersch. pp. 396. Basel. *Darstellung und Beurtheilung der A. Ritsch'schen Theologie.* Zur Orientirung dargeboten. Pfr. Ludw. Haug. pp. 118. Ludwigsburg. *Das Gebet.* Historisch, dogmatisch, ethisch, liturgisch und pastoral-theologisch betrachtet. Wilh. Wiener. pp. 188. Gotha.

BIBLICAL.—*Das Buch des Propheten Ezechiel.* Prof. Lic. Dr. Carl H. Cornill. pp. 515. Leipsic. *Supplement to the 3. ed. of Cremer's Biblisch-Theologisches Wörterbuch der Neutestamentlichen Gräcität.* pp. 63. Gotha. *Die Heilige Schrift des Neuen Testaments, Zusammenhängend untersucht.* J. C. K. v. Hofman. II. Thl. Biblische Theologie des neuen Testaments, nach manuscripten u. Vorlesgn. bearb. v. W. Volck. pp. 328. Nordlingen. Fifth edition of Bleek's *Einleitung in die heilige Schrift.* 1. Thl. Einleitung in das Alte Testament. pp. 634. Berlin. *Der Brief an die Epheser.* 8. Abth. Meyer's Kritisch Exegetischer Commentar üb. das Neue Testament. 6. verbesserte Auflage besorgt durch Wold. Schmidt. pp. 328. Göttingen. *Wells-hausens Methode,* Kritisch beleuchtet. Past. O. Naumann. pp. 166. Leipsic. Fourth edition of Bleek's *Einleitung in die heilige Schrift* besorgt von Consist. R. Prof. Dr. Wilh. Mangold. 2. Thl. Einleitung in das Neue Testament. pp. 1035. Berlin. *Die Waldenser und die deutschen Bibelübersetzungen.* Nebst Beiträgen zur Geschichte der Reformation. L. Keller. pp. 189. Leipsic. *Kommentar.* Kurzgefasst, zu den heiligen Schriften Alten und Neuen Testaments, sowie zu den Apokryphen. Unter Mitwirkung von Burger, Klostermann, Kübel, etc., hrsg. von Herm. Strack, u. Otto Zückler (In 12 Abtlgn.) B. Neues Testament. I. Abtlg.: *Die Evangelien nach Matthäus, Markus u. Lukas,* ausgelegt v. C. F. Nösgens. pp. 423. Nördlingen. *Historisch-Kritische Einleitung in das Alte Testament.* W. Vatke. Nach Vorlesgn. hersg. v. H. G. S. Preiss. pp. xviii. 754. Bonn. *Der Prophet Iesaia.* C. J. Bredenkamp. 1. Lfg. Cap. 1–12, pp. 84. Erlangen. *Die Gleichnissreden Jesu.* I. Hälfte. Allgemeiner Thl. Pred. Dr. A. Jülicher. pp. 291. Freiburg i. Br.

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langen. *Assyrien und Babylonien*. Nach den neusten Entdeckungen. 3. abmals erweiterte Aufl. mit Titelbild, 78 in den Text gedruckten Holzschn. 6 Tonbilder. Prof. Dr. Fr. Kaulen. pp. 266. Freiburg i. Br. *Luther's Briefwechsel*. Bearbeitet und Erläuterungen versehen von Pfr. Dr. Ernst Ludw. Enders. 1. Bd. Briefe vom Jahre 1507 bis März 1519. pp. 494. Frankfurt a. M. *Geschichte der Erziehung und des Unterrichts bei den Israeliten*. Von der vortalmudischen Zeit bis auf die Gegenwart. Mit einem Anhang: Bibliographie der jüdischen Pädagogie. B. Strassburger. pp. 310. Stuttgart. Fourth enlarged edition of Uhlhorn's *Der Kampf des Christentums mit dem Heidentum*. Bilder aus der Vergangenheit als Spiegelbilder für die Gegenwart. pp. 438. Stuttgart. *Abriss einer Geschichte der evangelischen Kirche auf dem europäischen Festlande in 19. Jahrhundert*. pp. 204. Stuttgart. *Zinzendorf im Verhältniss zu Philosophie und Kirchentum seiner Zeit*. Geschichtliche Studien. Bern. Becker. pp. 580. Leipsic. *Aegypten und Aegyptisches Leben im Altertum*. Mit über 300 Abbildungen im Text und 10 Vollbildern. Doc. Dr. Adf. Erman. (In 15 Lfgn.) 1-8 Lfg. pp. 360. Tübingen. *Das religiöse Leben des Deutschen Volkes am Ausgange des Mittelalters*. Dr. Rich. Weithrecht. [Sammlung von Vorträgen.] hrsg. von W. Frommel u. F. Pfaff. pp. 58. Heidelberg. *Lebensbilder aus der Pietistenzeit*. Ein Beitrag zur Geschichte u. Würdigung d. späteren Pietismus Renner. pp. 409. Bremen. Second edition of Thomasius' unsurpassed History of Doctrines: *Die Christliche Dogmengeschichte*, als Entwicklungsgeschichte d. kirchlichen Lehrbegriffs dargestellt. 1. Bd. Die Dogmengeschichte der alten Kirche. Periode der Patristik. pp. 620. Erlangen.

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force and great merit. *Gottesgrüsse*. Predigten. 2. Bd. Gehalten im Letzten Kirchenjahre zu Leipzig. Consist. R. Prof. Dr. Fricke. pp. 295. Leipsic.

MISCELLANEOUS.—*Verfassung, Cultus u. Disciplin der Christlichen Kirche* nach den Schriften Tertullians. J. Kolberg. pp. 226. Braunschweig. *Geschichte der Ethik*. Th. Ziegler. 2. Abtlg.: Geschichte der Christlichen Ethik. pp. 594. Strasburg. *Jesus in Bildern aus Seinem Leben*. Pfr. Friedr. Zündel. 2. neu durchgearb. u. verm. Aufl. pp. 436. Zurich. *Ein neuer Paulus*. Immanuel Kant's Grundlegung zu einer sicheren Lehre von der Religion, dargestellt. Dr. Heinr. Romundt. pp. 309. Berlin. *Missionstunden*. Past. Dr. G. Warneck. 2. Bd. Die Mission in Bildern aus ihrer Geschichte. 1. Abtlg.: Afrika und die Südsee. 2. verm. Aufl. pp. 331. Gütersloh. Tenth edition of Gesenius' Hebräisches u. Aramäisches *Handwörterbuch* üb. das Alte Testament. Bearb. v. F. Mühlau u. W. Volck. pp. xlii., 984. Leipsic. *Geschichte der neueren Philosophie* von Nikolaus von Kues bis zur Gegenwart. Im Grundriss dargestellt. Privatdoc. Dr. Rich. Falckenberg. pp. 493. Leipsic. *Theologischer Jahresbericht*. Unter Mitwirkung von Böhringer, Dreyer, Ehlers, &c., hrsg. von R. A. Lipsius. 5. Bd. enthaltend die Literatur des Jahres 1885. pp. 566. Leipsic.

ARTICLE IX.

NOTICES OF NEW PUBLICATIONS.

CHARLES SCRIBNER'S SONS, NEW YORK.

On Sale by J. B. Lippincott Co., Philadelphia.

A History of German Literature. By W. Scherer. Translated from the Third German Edition by Mrs. F. C. Conybeare. Edited by F. Max Müller. Two Vols. pp. 401, 425. 1886.

No other nation can exhibit treasures of literature surpassing those with which Germany has enriched the world. Prof. Scherer presents in these volumes a review of these treasures, the most complete and the most charming known to us in the English tongue. The fair translator has done her work so well that we forget in reading that this is a translation and keep thinking only of the author's superior merits, his masterful familiarity with the great subject, his subtle analysis of literary creations, his just and peaceful criticisms and his uncommon tact in sketching the personal characteristics of the authors at the same time that he is delineating their intellectual productions.

The work embraces the history of German literature from the earliest times to the death of Goethe. The first chapter traces the roots of

German nationality back to the period preceding the Aryan separation, and presents a picture of the intellectual condition of our Teutonic forefathers at the time when they became known to the Romans. The second chapter treats of the rise and development of the German hero-legends in the epoch of the migrations, and during the Merovingian period. The third is devoted to the Mediæval Renaissance, the chief literary achievements of which consisted in prose and verse translations from the Bible, in short political songs and poetic tales, and in the Latin dramas of the nun Roswitha. The fourth to the seventh chapters covering the eleventh to the middle of the fourteenth century, embrace the classical period of Middle High-German lyric and epic poetry, the era of chivalry and the crusades, of *The Niebelungen*, the *Minnesang* and the *Meistersang*, of Wolfram von Eschenbach and Walther von der Vogelweide. The eighth and ninth chapters include the next three hundred years, the period of transition from Middle High-German to the New High-German, the epoch marked pre-eminently by Luther's translation of the Bible, "the greatest literary event of the sixteenth century, or even of the whole period from 1348 to 1648." The tenth to the thirteenth chapters are devoted to the present epoch, which is marked especially by lyric and epic poetry, a period opened by the great Lutheran hymn-writer Paul Gerhardt and culminating in Goethe who completed in the secular sphere what Gerhardt began in the religious.

It is most gratifying to find so keen a critic of literature as Scherer, at the same time so capable of estimating the grandeur and sweetness of a life like Paul Gerhardt's. Of his hymns he says: "Many of them have really become sacred popular songs, in which millions of faithful souls still continue to find edification. These hymns combined all that could appeal to wide circles of readers—narratives of sacred events in ballad form, instructive and pregnant thoughts, devout fervor, a sublime view of divine things, and poetic glorification of domestic bliss." Scherer's appreciation of Luther's place in German culture coincides with that of all the great minds of Germany.

The Muses it is true, "were silenced for a while, and the voice of theology alone was heard," but "Luther created the Reformation in Germany" and "whether we glorify or condemn his action it is impossible to deny that the Reformation was of the greatest benefit to the intellectual life of the German nation. Those districts where the preaching of the Gospel did not prevail or where it was suppressed, remained for a long time shut off from any great intellectual or literary development. Without the enthusiasm of the reformed religion, without the educational influence which the Lutheran pastors exercised on the people, there was no mental progress."

A Chronological Table, a very copious Bibliographical Appendix, and a full Alphabetical Index add very much to the value of a work which deserves a place in the library of every scholar.

The Making of New England 1580-1643. By Samuel Adams Drake. With Many Illustrations and Maps. pp. 251. 1886.

This bright little book aims at meeting the want of brief, compact, and handy manuals of the beginning of our country. It seeks to so condense the exhaustive narrative as to give it greater vitality, or so extend and elucidate what the school history too often leaves obscure as to supply the deficiency. Mr. Drake is a recognized master in this species of authorship. Not only does he write entertainingly but with so supreme a regard for the exact and sober truth that the picturesque legends which encircle the Pilgrim and Puritan Fathers with a halo, are eliminated, and we are allowed to see their weaknesses as well as their virtues, their tyrannies side by side with their struggles for liberty.

The numerous illustrations are among the most attractive features of the work. Special emphasis is laid upon the home life and the various avocations of these pioneers, laying bare the foundations of character from which have risen so largely the distinctive features of the American people.

Age and youth alike will read these pages with interest and on reaching the end will regret that it comes so soon.

Messianic Prophecy; The Prediction of the Fulfilment of Redemption Through the Messiah. A Critical Study of the Messianic Passages of the Old Testament in the Order of Their Development. By Charles Augustus Briggs, D. D., Davenport Professor of Hebrew and the Cognate Languages in the Union Theological Seminary, New York City. pp. xx. 519. 1886.

The Old Testament rather than the New is the cynosure of all eyes in the theological world at present. The attacks of the school of Baur of Tübingen on the authority of the New Testament and its revelation, have resulted in a strong vindication of the traditional views of the Church. The attacks of advanced criticism on the Old Testament in our day and date, is, in the providence of God, proving to be a similar blessing to the revelation of Jehovah through Moses and the prophets. Not only are the internal and external evidences examined as to their bearing on the confirmation of the views of the Church as to authorship, date, integrity, and similar features of the Old Testament books, but the contents themselves, as to their character and scope and their import of the development of God's plans, are being more studied and better understood now than ever. Biblical theology has applied the historical spirit to the study of the Old Testament, and with the help of this correct historico-critical method of research is steadily making more clear the gradual unfolding of God's words and works in the revelation of the Old Testament. In this way a more historically correct picture of the Old Testament religion is being unfolded. And in no particular is this more the case than in regard to prophecy. The com-

mon notion that prophecy is simply prediction, and that nothing is prophecy unless it be prediction, is as erroneous as it is mischievous. A restriction of prophecy to this feature has deprived the Old Testament of much of its glory, especially in regard to its Messianic contents. The prophets were the preachers of their day, appointed by God to voice his will and providential direction of the education of his chosen people to become the bearers of the Messianic hope until there should, in the fulness of time, appear the Christ and Messiah. Prophecy was thus a living reality for the people of the old Covenant themselves. Prediction was indeed one of its offices, but only one, and not even the main one. In the same way not only is that Messianic which directly refers to the coming of a Redeemer in God's own time and hour, but everything, in history or promise, that refers to the development of God's plans for the restoration and re-establishment of man to the estate lost to him through sin. Accordingly the establishment of a covenant with Abraham and its readjustment to the needs of a nation at Mt. Sinai are as much Messianic features of the Old Testament as are the promises of Isaiah 40-66, although they may not reach the exalted height attained, for example, by Is. 53. But essentially and for God's purposes in history they are one in kind. Judged from this standpoint the breadth, length and depth of the Messianic element of the Old Testament are much richer in their scope and of greater importance in the Old Testament religion than it has generally been supposed to be.

Professor Briggs' work stands upon these truly evangelical principles. He states in the shape of theses the leading truths of the Messianic development, and then explains, with complete citation and literal translation of the text, these leading propositions. He follows the historical order, and thus can give a clear idea of the growth of the Messianic idea. The work is done in such a manner as to be especially useful to pastors and Sunday school teachers, while the advanced Hebraist will find his hands full in the copious exegetical and critical notes. No one would dream of asking us to agree in everything with Professor Briggs. He is a man of decided convictions, which are at times just as decidedly wrong. His work is much more conservative in contents than might have been expected from his well-known critical standpoint. It is full of good things, and we heartily commend it.

The Huguenots and Henry of Navarre. By Henry M. Baird, Professor in the University of the City of New York; Author of the *Rise of The Huguenots of France*. With maps. Two volumes. pp. 458, 525. 1886.

The "Rise of the Huguenots of France" published by Scribners some six years ago and the present work which though distinct from that continues the same heroic struggle and forms its proper companion, secure to Prof. Baird a place in the foremost rank of American Historians.

Of the former work an eminent French journal declared that nothing so complete had appeared in the French language and the two solid volumes which now succeed it are in no way inferior to it in literary merit or historical value. No publication of this class in our own country for many years has surpassed these volumes in importance and it may be safely predicted that they will be enrolled among the classics of American literature.

The author has manifestly had access to the multitudinous documents bearing on the Huguenot conflict and has canvassed them with painstaking industry, conscientious thoroughness and judicial discernment. From chapter to chapter he holds the reader's confidence in his mastery of the subject, his fidelity to the truth and the completeness and fairness of his statements and discussions. No attempt is made at fine writing though evidences of the author's capacity for it are not wanting. Neither is he given to philosophic digressions. The few instances of the kind which occur make one wish there had been more. And while there are picturesque characters, brilliant exploits, noble achievements and thrilling events offering material for a score of historical romances, the romantic element is kept in the background and no aim at dramatic effect reveals itself. The sober, consecutive and rapid narrative is left to tell undorned the story of a body of enlightened and brave Christian people, who contended for the freedom of conscience and the indefeasible rights of man and who deemed death in behalf of their cause the most glorious recompense of their faith and valor. It is a story that needs not the aids of rhetorical, romantic or philosophical flavor. It is an example of the "unadorn'd, adorn'd the most." The interest of the narrative never flags. The sympathetic spirit of the author, his careful marshalling of living details and thrilling events, his simplicity, lucidity and terseness of expression, go to make quite an animated and forcible style and win for the work as high praise for literary execution, as for its historical merits and its moral and religious value.

It is well that we should once in a while review the momentous struggle between Romanism and Protestantism, and note which side represented progress and liberal ideas, civil and religious freedom, not to speak of morality and spiritual worship. While we are wont to credit the Romanists with sincerity of motive and disposed to allow for the character of the age, the careful study of this history brings out clearly the fact that the leaders recognized the impossibility of settling religious controversy by force of arms, and more than once made the admission that such efforts to crush those who were fighting for liberty of conscience amounted to an attempt to conquer heaven. Yet confessing these now cardinal maxims and knowing their countrymen to be contending solely for freedom of faith and worship, they held them up to abhorrence as "the most terrible of rebels, the enemies of God," and subjected them to inhuman hardships and tortures. In this indifferent and spiritless

age, when we tolerate everything and forget everything, it is well that the strong light of the past should sometimes fall upon our slumbering vision, that we may at least be awakened to gratitude for the truth and the freedom we enjoy, by learning at what a cost they were obtained for us. One of the best opportunities for learning this is offered in these sterling volumes of Prof. Baird.

A History of Greek Literature: From the Earliest Period to the Death of Demosthenes. By Frank Byron Jevons, M. A., Tutor in the University of Durham. pp. 509.

We like to get hold of an author who is not only familiar with his theme but whose soul is in it. Such we have here. The ground he traverses is well known, and he writes from a glowing interest in his subject. He has, too, a good subject—one that is a delight to a mind infused with the classic spirit, and one that interpenetrates all the literatures since the days of Demosthenes. The author recognizes this, for he himself says (p. 484): "The history of Greek literature is the proper introduction to the study of literature in general, not merely because of the excellence of Greek literature in itself, and because it has influenced both directly and indirectly all subsequent European literatures, but because the causes which determine the development of literature in Greece are more easily discernible and more obvious in their operation than is the case in any other country."

The order here followed is not strictly chronological but one into which Greek literature naturally falls—first, the history of poetry and, second, that of prose, as the rise of poetry preceded prose. Of course, there is some overlapping chronologically, but the account is thus both simpler and in reality a truer view of the history. The first part is given in three divisions: Epic Poetry, Lyric Poetry, the Drama. The second is also in three: History, Oratory, Philosophy. In his account of Epic poetry he begins with Homer, not because there was no poetry before the Iliad, but because there is not a vestige of pre-Homeric poetry left. In Philosophy he closes with Plato, not carrying his history beyond the time of Demosthenes, when the political conditions changed and with them the language changed from pure Greek to Hellenistic Greek. The work is designed mainly for students in colleges and universities, but is well adapted for all intelligent readers—even those who have never studied Greek.

HARPER & BROTHERS, FRANKLIN SQUARE, NEW YORK.

A Greek-English Lexicon of the New Testament, being Grimm's Wilke's Clavis Novi Testamenti. Translated, revised and enlarged by Joseph Henry Thayer, D. D., Bussey Professor of New Testament Criticism and Interpretation in the Divinity School of Harvard University. Quarto, pp. 745. 1887.

No publication has appeared in many years for which we have waited

so eagerly and which we welcome so heartily as this great work of Prof. Thayer. Robinson's Greek and English Lexicon of the New Testament had become useless for the present generation and Cremer's *Biblisch-theologisches Wörterbuch der neutest. Gräcität*, besides being quite expensive in English, is limited to a small number of words and adapted to scholars rather than to the ordinary students of the original Scriptures. It has at all events been found difficult to introduce Cremer generally, young divines preferring to invest in third-rate commentaries rather than study scientific works which render commentaries superfluous. Now, thanks to the patient toil of many years on the part of two of the foremost philologists of the age, we have at last a work accessible to all and adapted to humbler minds as well as the more learned, a work which serves the purposes of a dictionary, a concordance and a commentary, a work of which a very able reviewer says: "It is the one book above others which we shall employ daily for the elucidation of the New Testament."

It is said that Prof. Grimm of Jena gave seven years (1861-1868) of labor to this dictionary, basing it on the second edition of Wilke's "Clavis," 1851, and it has ever since maintained in Germany a very prominent place in biblical science. Grimm's second edition, greatly improved and enlarged, appeared in 1878. Among its distinctive merits is its embodiment of all the improvements in Greek Lexicography of the latest editions of Stephanus, Passow, Pape and other Greek lexicons completed since the current New Testament lexicons of Wahl, Bretschneider, Wilke, Bloomfield and Robinson appeared. Again, like Cremer, it pays special attention to the influence exerted upon the New Testament Greek by the language of the Septuagint, and by the Jewish-Greek literature which arose after the close of the Old Testament canon. It also takes account of the results of textual criticism, in accepted variations from the *Textus Receptus*. In its treatment of the several articles it combines to an unusual degree brevity, perspicuity and thoroughness.

Prof. Thayer's labor on this work is by no means confined to its translation. His thorough familiarity with the subject, his painstaking conscientiousness and tireless application for years have added improvements to the original of great value and leave nothing to be desired.

In particular he has sought "to verify all references (biblical, classical and modern); to note more generally the extra-biblical usage of words; to give the derivation of words in cases where it is agreed upon by the best etymologists, and is of interest to the general student; to render complete the enumeration of (representative) verbal forms actually found in the New Testament (and exclude all others); to append to every verb a list of those of its compounds which occur in the Greek Testament; to supply the New Testament passages accidentally omitted in words

marked at the end with an asterisk; to note more fully the variations in the Greek text of current editions; to introduce brief discussions of New Testament synonyms; to give the more noteworthy renderings, not only of the 'Authorized Version,' but also of the Revised New Testament; to multiply cross references, references to grammatical works, both sacred (Winer, Buttmann, Green, etc.) and classical (Kühner, Krüger, Jelf, Donaldson, Goodwin etc.); also to the best English and American commentaries (Lightfoot, Ellicott, Westcott, Alford, Morison, Beet, Hackett, Alexander, 'The Speaker's Commentary,' 'The New Testament Commentary,' etc.), as well as the exegetical works that have appeared on the Continent (Weiss, Heinrici, Keil, Godet, Oltramare, etc.), and to the recent Bible Dictionaries and Cyclopædias (Smith, Alexander's Kitto, McClintock & Strong, the completed Riehm, the new Herzog, etc.), besides the various Lives of Christ and of the Apostle Paul."

One of the results of the editor's careful revision of the original is its adaptation for use with any of the current Greek texts. It includes, accordingly a multitude of new words and forms of which preceding lexicons take no account. The vocabulary comprises altogether 5420 words, of which 5260 have all their New Testament references given. The differences between classical and sacred usages of terms are carefully pointed out and copious references are made to the best recent works upon biblical geography, history, and antiquities, and especially to the new Bible dictionaries and cyclopædias. An appendix classifies the vocabulary of the New Testament, and points out the words peculiar to each book. And last, though certainly to many whose Greek training has been defective, not least, comes a catalogue of peculiar and singular verbal forms. We know of no other aid to Bible study that we can so conscientiously and heartily recommend to every minister and theological student.

Mary and Martha, the Mother and the Wife of George Washington.

By Benson J. Lossing, LL. D., Author of "Field-Book of the Revolution," "Field-Book of the War of 1812," "Cyclopædia of U. S. History," etc. Illustrated by Fac-similes of Pen-and-Ink Drawings by H. Rosa. pp. 348. 1886.

Whether Mary and Martha Washington owe their fame entirely to their connection with the "Father of his Country," or whether Washington himself was largely indebted to his mother and his wife for the illustrious and peerless virtues which formed his character, is a question easily answered after the reading of this interesting sketch of domestic life from the pen of our popular historian. Dr. Lossing has enjoyed unusual facilities for collecting material and he has evidently been at pains to make the most of them. The work abounds in anecdotes, some of which are new to the public, and largely partakes of that gossipy style which has peculiar attractions for many readers.

It is pleasant to see that "Mrs. Washington was unaffectedly pious. It was her daily habit, from the time of her first marriage until her final departure from earth, to retire to her chamber immediately after breakfast to hold communion with her Maker—to read the Scriptures, meditate, and pray." But some will be shocked to read on the next page that "Mrs. Washington and her husband sometimes attended balls and parties given by fashionable persons at Alexandria and Annapolis. They also attended the theatrical performances at Williamsburg and Annapolis, of which both were very fond." To many it will be a strange and sad discovery that so good a son as George Washington never marked the grave of his mother and that our author offers no explanation for this apparently unfilial neglect. The execution of the volume by the publishers is superb and its external beauty added to the charms of the title and copious illustrations will make it a very desirable ornament for the parlor table.

Aristocracy in England. By Adam Badeau, Author of "Military History of Ulysses S. Grant" and "Conspiracy: A Cuban Romance." pp. 306. 1886.

General Badeau is a sprightly writer and has had unusual opportunities for studying the salient features of the British aristocracy. After twelve years spent in England, as an official of this country, he gives it as his "deliberate opinion that the relations of the aristocracy with the court, the government and politics, with the Church, with literature, the army and navy—even with trade and manufactures, and certainly with agriculture and the land, with the dependent classes and the very poor, constitute the pivot on which all English life revolves, the feature which is most marked in the national character and policy." The author shows very little sympathy with this hoary but now anomalous institution, expends a good deal of satire upon its foibles and vices, and in his cutting and carping language whether he describes English or American pretensions, he reminds you at times of the common gossip. A better spirit animates him when he portrays the personal character of the Queen and delineates the career of Gladstone, two chapters which are worth more than many times the cost of the little volume, and which will be appreciated by the best class of readers.

The Boy Travelers in the Russian Empire. By Thomas W. Knox. Illustrated. pp. 505.

Col. Knox's books of travel are very popular and deservedly so. He knows how to travel, what to see, and how to tell his story. These books are a delight to girls as well as boys, to adults as well as juveniles. In five volumes he has already taken his boy travelers through the Far East, including China and Japan, Siam and Java, Ceylon and India, Egypt and Palestine, and Africa; also, in one volume, through

South America. In this he gives the adventures of the same youths "in a journey in European and Asiatic Russia, with accounts of a tour across Siberia, voyages on the Amoor, Volga and other rivers, a visit to Central Asia, travels among the exiles, and a historical sketch of the empire from its foundation to the present time."

To go traveling with Knox we may expect fun and information, travel and history combined. After having made himself thoroughly familiar with the empire by three visits, following a different route each time, and by extensive reading of the best books of travel and history, he is prepared to give his reader a fascinating account of this far north country and its people so little known to the outside world. His style is direct and exceedingly agreeable, and the text is freely illustrated with excellent pictures old and new. There is also a good map. The boy that has Knox's books is rich in the best and most entertaining sort of information.

E. R. ANDREWS, ROCHESTER.

Systematic Theology. A Compendium and Commonplace-book designed for the use of Theological Students. By Augustus Hopkins Strong, D. D., President and Professor of Biblical Theology in the Rochester Theological Seminary. pp. 758. 1886.

Theological science has produced in this country very few works of the scope and merit of this solid octavo. The only previous publication of the kind that bears comparison with it is Dr. Charles Hodge's "Systematic Theology" in three volumes. While this one volume comprises as much printed matter as those three it has the advantage of smaller and, therefore, more convenient bulk, having the whole work, including a copious index of 158 pages, in a single book. It also has the merit of greater conciseness and condensation. It excels in the element of freshness. It is a comprehensive survey of modern theological opinions, exhibiting prodigious and well-digested learning, marked by an uncommon faculty of analysis, logical arrangement, and exact definition and stamped throughout by conservatism, candor and charity.

The work bears of course the impress of Baptist doctrines. Apart from the peculiarities which this community maintains on the ordinances no claim is made for a Baptist system of theology. That Baptists are Calvinists goes without saying. Still the "Five Points" receive more or less modification from the Rochester Professor. "Not the atonement but its application is limited" and Calvin is quoted as acceding to the theory of universal atonement. On election the inevitable floundering is repeated and we are told that "so ordering the universe that men *will* pursue a given course of action is a very different thing from declaring, ordering, or commanding that they *shall*." Natural inability is moderated considerably while the tenet of final perseverance remains unqualified. For "irresistible" grace Dr. Strong prefers "efficacious," the former term implying a coercion and compulsion while the latter im-

ports that grace infallibly accomplishes its purpose of leading the sinner to the acceptance of salvation. The Formula Concordiae is quoted as sustaining this view.

The so-called "New Theology" gets no countenance in this volume. On the theory of probation after death the author gives the substance of Dorner's view and quotes the latter as antagonizing, by this demonstration of the universal relation of Christ to humanity and the absoluteness of the Christian religion, the position of Strauss that the Christian religion is not necessary to salvation because not universal, vast masses of men before and after Christ having died without being brought into relation with Christ.

It is somewhat startling to a theologian to discover that in a large volume on Systematic Theology the word sacrament occurs but a single time and that simply in a reference to the number maintained by Rome. The subject is of course treated but under the more harmless designation of ordinances, and these ordinances are nothing more than "visible signs of the saving truth of the gospel." "The Lutheran and High Church view" is stated as fairly as could be expected. Among the objections to it is the assertion that it "changes the ordinance from a sign into a means of salvation." Lutherans prefer means of salvation to empty signs. How sad that in the face of the clearest Scripture and the Church consensus for 1500 years whole denominations prefer to empty the vehicles of grace of their divine contents!

A brief quotation on the Lord's Supper is given from Gerhard. The author's familiarity with Lutheran theology appears from the large use he makes of Quenstedt, Philippi, Luthardt, Nitzsch, Thomasius and others. In fact a very attractive feature of the work is its encyclopædic character. It takes in briefly the whole field and becomes thus to all who pursue theological studies invaluable as a book of reference. It abounds not only in references to the best writers on the subjects treated but it also introduces brief quotations from them, familiarizing the reader with their general doctrinal position and stimulating him to further reading of the works themselves. Many of these quotations are followed by explanatory or critical remarks, and in the smaller print considerable space is given to notes upon matters that could not be fully treated in the text, such as the authorship of the Pentateuch, heathen trinities, the Mosaic record of creation, the evolution of man, the doctrine of election, the second coming.

Another very excellent feature is the element of scriptural exposition which is followed. Under each of the chief doctrines, the main passages relied on for proof are somewhat fully explained, and the results of the best modern exegesis are condensed into the few words of explanation immediately following many of the minor passages cited.

From a recent communication we regret to learn that the work is not to be sold at book stores, in other words, not to be offered for general

circulation. This is a great mistake. Publications of this kind are very much needed just now amid the general haze in the theological world and while this one may not solve all or many of the problems that are rife, it will help students to clear thinking and scriptural knowledge, two of the foremost requisites for a sound theology. A copy will be sent postpaid to any address on receipt of postal order for five dollars, by O. W. Jansen, 6 Trevor Hall, Rochester, N. Y.

BROBST, DIEHL & CO., ALLENTOWN, PA.

Nachrichten von den vereinigten Deutschen Evangelisch-Lutherischen Gemeinden in Nord-America.

This number completes the first volume of this superb edition of the *Hallische Nachrichten*, among the oldest and most important documents bearing on the early history of the American Lutheran Church, edited by Drs. Mann, Schmucker and Germann. With it comes a very substantial cover, in half morocco, for the binding of the eight numbers which form Vol. I. of the series. A solid octavo of priceless historical interest has thus been added to our literature, and for the credit of the Church it is to be hoped that the work may meet with sufficient appreciation to justify the editors and publishers in carrying to completion their noble undertaking.

T. H. DIEHL, (BROBST'SCHE BUCHHANDLUNG,) ALLENTOWN, PA.

Liederlust. Altes und Neues für muntere Sänger in Kirche, Schule und Haus. Von A. Spaeth. pp. 222.

This is a very admirable collection of popular German hymns set to the music with which they are generally sung and intended for occasional use in the congregation but more especially for the family and the social circle. We know of no one in this country better qualified to make such a collection than Rev. Dr. Spaeth, and our German people owe him a debt of gratitude for this kindly service. Many of the young people who can "sing German" but do not know the German alphabet, will thank him for adopting the Roman character. The author shows his appreciation of English and American hymnology by the translation of a number of our favorites, such as "Abide with Me," "Rock of Ages," "God of our Fathers," "Nearer my God to Thee," "Onward Christian Soldiers," accepting in most instances the popular airs which are uniformly associated with them. Dr. Spaeth is in this respect quite an improvement upon the compilers of a collection of English hymns for the Missourians who discarded everything in our language and used only transliterations of German chorals.

J. B. LIPPINCOTT COMPANY, PHILADELPHIA.

Half-Hours with the Best American Authors. Selected and arranged by Charles Morris. Complete in four Crown octavo volumes of about 500 pages each, gilt top, cloth \$6.00. 1887.

We are captivated with the idea of bringing together into a single

large collection the variegated gems of our standard American literature. The array of names kindles one's national pride, especially when we remember that they are almost exclusively the products of our country during the present century, for, with the exception of Jonathan Edwards, Benjamin Franklin and a very few others, no author of recognized merit arose among us at an earlier date. Our literature is but young, yet it vies with that of any other country during the brief period which it covers, and the best proof of such a boast is offered by this splendid selection made from our best authors. Few can indeed realize our literary wealth until they see this vast and beautiful storehouse filled with its finest and most diversified specimens.

The editor does not attempt a survey of the entire field of American literature, and he may be criticised for omitting some authors of established reputation while introducing others who are but little known to general readers—but he seems to have made the selection on the principle of the greatest good or rather the greatest enjoyment to the greatest number, and he has loyally conformed to this principle to a degree that leaves but little to be desired. Literary merit and diversity of interest have been the controlling factors rather than an author's distinction, and the character of the extracts will serve to please and instruct readers, without giving them an estimate as to the comparative standing of writers. Works of a technical character however meritorious in their particular provinces, have been avoided, and also the more solid products of philosophy, theology and the like, the aim being to make these volumes entertaining, and to familiarize the general reading public with the most popular examples of our literature in a form that would not prove laborious to read or difficult to understand.

We find such pearls as Washington's Farewell Address, Lincoln's Speech at Gettysburg, John Hay's "Little Breeches," Whittier's "Eternal Goodness," Barnes' "Life at Three-score and Ten," Krauth's "Controlling Elements of the Reformation," Noah Porter's "Books and Reading," Channing's "Relation of Religion to Literature," Mrs. Howe's "Battle Hymn of the Republic," Payne's "Home, Sweet Home," with copious extracts from our novelists, historians, humorists, scholars and miscellaneous writers.

Brief biographical notices accompany each selection and an alphabetical index of subjects and one of authors is appended. The publishers' part is in keeping with the quality of the editorial labor and altogether combine to produce a most attractive and valuable ornament to the family library.

LUTHERAN PUBLICATION SOCIETY, PHILADELPHIA.

Alli; or Blessed are the Merciful, for they shall obtain Mercy. A Story for my young friends. By Franz Hoffman. Translated by Rev. P. C. Croll, A. M. pp. 176.

Tannenweisse; or a Happy Home. A Sequel to "Where is Heaven" by Hedwig Prohl. Translated from the German by M. P. Butcher. pp. 204.

Betty's Decision. Translated from the German of Gustav Nieritz by Mary E. Ireland. pp. 145.

Heinnerle von Lindelbronn. By Emil Frommel, D. D., Court-preacher in Berlin. Translated by Mrs. J. H. W. Stuckenberg. pp. 231.

This makes a very considerable addition to the popular "Fatherland Series," one of the best collections of Sunday School books ever published. If the Lutheran Publication House had never issued another work, the credit which accrues to it from this series entitle it to a very prominent rank among religious publishers. And if the publishers of Sunday School literature were always to show as much conscience in what they bring out, their publications would do more for the development of conscience in their readers.

The merit of these additions is in no way below the standard of former books in the series, and the last named of the above list, from the pen of the eminent Court-preacher Frommel, is destined to have a wide popularity. Books like these are sure to spread happiness and moral strength among the young.

TICKNOR & CO., BOSTON.

A Handbook of Christian Symbols and Stories of the Saints as Illustrated in Art. By Clara Erskine Clement. Edited by Katharine E. Conway. With descriptive Illustrations. pp. 349. 1886.

A work of this character meets a felt want with a large part of the reading public. Not only are those who go abroad often perplexed with the symbolic forms which are known only in some general way to represent the mysteries and facts of the Christian faith, and fairly bewildered with the numerous pictures of saints in churches and art galleries, but the very pictures and prints which adorn our own homes are to many of us little more than mystifying puzzles. The best literature on our tables, the stories of ecclesiastical reformers and heroes, the romances founded on mediæval history, the standard poetry, not to speak of the art criticisms in our newspapers and magazines, all abound in references to quaint legends and hallowed names, of the meaning of which our ignorance is humiliating.

This volume treats first of the "Symbolism in Art" and then gives in alphabetical order the "Legends and Stories illustrated in Art." The author shows good judgment in the limits assigned each subject and has evidently exercised that careful discrimination which is required by a volume of this character. The book does of course not profess to be in all respects a true history of persons and facts. Its aim is to set before the reader in brief compass the wonderful stories of miracles and sanctity which have invested with a halo the historic personages of the

Church and to show forth the conception of them which is embodied and illustrated in art—a conception that unites both history and legend. Whether viewed as a book of information or for reference only it is to be commended as a very desirable and valuable volume. Its mechanical execution is elegant.

Genius in Sunshine and Shadow. By M. M. Ballou. pp. 309. 1887.

This volume is the result of "the gathered notes of the author's library hours." It bears this impress throughout, and, whilst interesting, is rambling and disconnected. There is displayed a wide range of reading and an intimate acquaintance with the workmanship, the peculiarities, the characteristics of authors, painters, artists and musicians. The things told are told attractively and incite the reader to secure more ample information concerning the great men of the past.

The author is not always accurate. On page 82, Mozart is represented as becoming blind at the age of forty and as the author of "Judas Maccabæus." Handel answers the description, and he is also the author of "Judas Maccabæus." Rossini's manner of composition is differently set forth on pages 73 and 82.

It would be surprising indeed if the references to so many individuals were all correct. That they are as correct as they are, speaks volumes in praise of the author's care and faithfulness. The book is a mine of information, and is, in addition, one of those charming gossip books by which the reader in odd hours, is always interested, entertained and instructed.

THE AMERICAN PUBLICATION SOCIETY OF HEBREW, CHICAGO.

An Assyrian Manual: For the Use of Beginners in the Study of the Assyrian Language. By D. G. Lyon, Professor in Harvard University. pp. xlv., 138, large 8vo. Price \$4.00. 1886.

The appearance in America of a book like this, or of the Arabic grammar of Professor Lansing by the same society, is certainly a sure sign that the Semitic studies are being vigorously prosecuted in America. Five years ago there would have been no call whatever for books of this kind. But during these years, chiefly through the influence of the American Institute of Hebrew, with Professor William R. Harper, of Yale, at its head, a revolution has been effected in this regard, and Biblical science among us has a fair outlook of being established upon a sound philological basis. The grammar before us is intended to teach beginners the elements of Assyrian, the language of the Cuneiform inscriptions of Asia. It is the language found on the old tablets and cylinders in the ruins of Babylon and Assyria, and one which has been deciphered to be closely connected as a sister tongue to the Hebrew. An extensive literature has been discovered, and much useful matter,

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touching chiefly the chronology and history of the Old Testament, have been found. Next to the Hebrew it is, or probably will be, the most important Semitic dialect for the Old Testament student to study. Professor Lyon's grammar, which contains also a chrestomathy or rather selected texts, and a glossary, is admirably adapted for its purpose. It smoothes the way, as much as this can be done at the present stage of knowledge, to this remarkable language. The thorough student must have some knowledge at least of one or more of the Semitic dialects, in order intelligently to understand the Hebrew, and if his choice falls upon Assyrian he cannot do better than use Lyon's Manual.

ROBERT CARTER & BROTHERS, NEW YORK.

On Sale by J. B. Lippincott Co., Philadelphia.

All of Grace. An Earnest Word with those who are seeking Salvation by the Lord Jesus Christ. By C. H. Spurgeon. pp. 128. 1886.

There is possibly no divine preacher who has greater power in reaching the heart and the conscience than the popular London preacher. The brief chapters which compose this little volume reveal the secret of this power and while the work is to be commended to all seeking salvation, it will also serve as an excellent model to those whose special office it is to direct souls that are seeking. The clear apprehension of salvation as the effect of grace, the insight into the human heart, the simplicity, pointedness and tenderness of his language, the evident sincerity of the author, combine to make him an exemplary as well as a successful winner of souls. Many of our readers will be thankful for the following extract which is a faithful specimen of the whole: "*Never make a Christ out of your faith*, nor think of it as if it were the independent source of your salvation. Our life is found in looking unto Jesus, not in looking to our own faith. By faith all things become possible to us; yet the power is not in the faith, but in the God upon whom faith relies. Grace is the locomotive engine, and faith is the chain by which the carriage of the soul is attached to the great motive power. The righteousness of faith is not the moral excellence of faith, but the righteousness of Jesus Christ which faith grasps and appropriates. The peace within the soul is not derived from the contemplation of our own faith; but it comes to us from him who is our peace, the hem of whose garment faith touches, and virtue comes out of him into the soul."

The Crisis of Missions; or, the Voice out of the Cloud. By Rev. Arthur T. Pierson, D. D. pp. 370. 1886.

This is one of the best books upon Missions that has yet appeared. It is compact; yet full of information. It gives a view of the whole field; yet avoids prolixity. It is intense in its beginning; yet well-sustained to the close. The style is clear and luminous, the illustrations

apt, the thought good. There is apparent profound faith in God, which marks His hand and presence in all the past of this work. The plan of the book is in simplicity but in strength. There is first the divine command, then, the removal of barriers, the opening of doors, as in India, Burmah, etc., then, the preparation of the Church, the results, and, the present crisis.

The author is not much in love with the New Theology and justly censures some phrases of its teaching. He possibly overstates the position it takes. His words concerning denominational comity are wise and should be carried out. A world's missionary council we heartily approve.

The weakness of the book is the tendency to over-statement of results and the ignoring of difficulties. It is rather too roseate in its views. Yet, it is better to be enthusiastic than unbelieving. The book, if read, cannot fail to do good, encourage and inspire the workers, rebuke and correct the careless and lead to more earnest effort in missions.

GEO. H. ELLIS, BOSTON.

Vexed Questions in Theology. A Series of Essays by James Freeman Clarke. pp. 249. 1886.

Among the "Vexed Questions" briefly discussed in this series of very readable essays are "The Five Points of Calvinism and the Five Points of the New Theology," "The Sin against the Holy Ghost," "Old and New Ideas concerning the Divinity of Jesus," "The Sabbath—Sunday—or the Lord's Day—which?" "Old and New Views concerning the Bible," "Agnosticism vs. Positivism," "Recent Discussions concerning Conscience and its Development."

To those who are fortified by an enlightened faith, the writings of eminent Unitarians of the culture and spirit of Dr. Clarke are likely to prove stimulating to thought and even helpful to better living. But with unlearned, unguarded or inexperienced minds such literature is sure to unsettle faith. Unless one has a strong light burning within, he cannot fail to be misled by the general haze which is the more alluring because of its glowing iridescence. The persistent misapprehension or misrepresentation of orthodox theology is simply amazing. Every page offers some gross caricature of the creed that obtains in the churches which hold no fellowship with Unitarians. It becomes easy then of course to set forth by contrast a more excellent way. We should like to see for the once a thorough treatment on the subject of sin from a leader of these Liberals, and if he should make a very serious matter of it the next thing to be waited for would be the result of his teachings on the other "vexed questions." It is very evident from a number of emphasized clauses in this volume that, in the judgment of Dr. Clarke, a preacher who on the Lord's Day so proclaims the gospel as to awaken alarm in the sinner or rouse a scourging conscience in any of his hear-

ers, is thereby breaking the Sabbath Day. "Whatever disturbs the soul with unrest is Sabbath-breaking." The zealous guardians of the "Sabbath" have their attention here called to a new form of Sabbath desecration. Let them look out for Moody and others who break the rest of sinners by preaching.

The Fourth Gospel. The question of its origin stated and discussed by James Freeman Clarke. pp. 70. 1886.

This is quite a small volume but one of inestimable merit. It carefully reviews the principal arguments against the Johannine origin of the Gospel and reaches "the belief that no historic fact of authorship stands on a firmer basis than this, and that the long-received opinion of the Christian Church is not likely to be essentially altered." This is the conclusion, be it remembered, of a distinguished scholar who does not allow himself to be bound either by hoary traditions or by orthodox creeds. The little work is written in popular style and commends itself to the unlearned as well as to scholars.

FUNK & WAGNALLS, NEW YORK.

Commentary on the Gospel of John. With an Historical and critical Introduction by F. Godet, Doctor in Theology and Professor in the Faculty of the Independent Church of Neuchatel. Vol. II. Translated from the third French edition, with a Preface, Introductory suggestions, and additional notes by Timothy Dwight, President of Yale College. pp. 551. 1886.

It is gratifying to have the second volume of Godet follow so soon upon the first. This house is generally on time and keeps its promises made to the public. We now have this great work complete. While there are three volumes of the original the American translation is issued in two. As was said in these columns before (Vol. XVI. 460), they form an able and valuable addition to the study of the Fourth Gospel. Dr. Dwight's additional notes, which occupy nearly 100 pages, will be found among the most excellent features of the work, and Godet's comments themselves are made more valuable by this careful editorial supervision with which they are supplemented.

ANSON D. F. RANDOLPH & CO., NEW YORK.

On sale by J. B. Lippincott Co., Philadelphia.

Stepping Heavenward. By Mrs. E. Prentiss, Author of the "Flower of the Family," the "Susy Books," etc., etc. New Stereotype edition, with a sketch of the author. pp. 426.

"Stepping Heavenward" ranks among the classics of our religious literature. It was first published in book form in 1869, and at once attracted wide attention. No less than five different houses republished it in England. It has been translated into the French, German, Norwegian, and Swedish languages. More than 75,000 copies have been sold in the

United States, while the sales in Great Britain, on the Continent, in Canada and Australia have been very large. Yet the demand continues unabated and the publishers have gotten out this cheaper edition in response to many requests so as to put it within the reach of every class of readers. It is a book that touches the popular chord, glows with human sympathy, gives energy to faith and the most helpful counsel to those who experience perplexity and discouragement in their attempts at 'stepping heavenward.' No Sunday School or Christian family should fail to have a copy of it.

A Year of Blessings, and a Blessed Year. Compiled by Rose Porter, author of "Summer Driftwood," "Winter Fire," etc. pp. 191.

Good taste and healthy religious sentiment mark the selections which are here compiled from Scripture and well-known religious writers, an inspired and an uninspired passage being set to each day of the year. Many of our modern standard authors are quoted as well as those who are classics in the devotional literature of the past. The little volume is handsomely gotten out, and, if used as a spiritual *vade mecum*, will help much to make "a blessed year" to all who shall possess it.

The Difficulties of the Soul; or Hindrances to Believing. By W. Hay M. H. Aitken, M. A., late incumbent of Christ Church, Everton. Author of "The School of Grace," "What is Your Life," etc. pp. 188.

Mr. Aitken is the English Evangelist who conducted the series of meetings which were held with so much apparent success a year ago in several Episcopal churches of New York city. He seems possessed of rare gifts for the treatment of the awakened, and has a practical insight into the real as well as the feigned hindrances which are so common to religious experience. Pastors would do well to study works of this character, keeping, however, a careful watch, that while they learn effective methods and plans they be not moved from the simplicity that is in Christ.

From the Crib to the Cross. A Life of our Lord, written for the Little Ones. By Mrs. Edward Ashley Walker, author of "The Two Heaps," etc.

This is the third of the series of "Bible Stories for the Little Ones." With the necessary exception of proper names and the four terms "baptize," "Father," "Jesus," and Holy Ghost," the whole is written in monosyllables. In examining it one is touchingly reminded of the admonition, "Suffer the little children to come unto me." The language of the Bible is adhered to as closely as possible, and the sacredness which attaches to scripture phraseology is thus largely preserved.

Uniform with the above in binding, type, and simplicity of language, the same publishers issue *The Pilgrim's Progress*. For the Little Ones. By Mrs. Edward Ashley Walker, author of "The Two Heaps," "A Lit-

tle Leaven," etc. The old favorite allegory is thus made intelligible to the very youngest mind, and there is a fitness in having the other three volumes containing Holy Writ, followed by this charming exhibition of the Christian's progress from the City of Destruction to the Heavenly City. We can think of no more precious gift to childhood just beginning to read than these four volumes which put in a case make a beautiful object to the eye, while their contents must fascinate the simple mind of infancy.

SCHAEFFER & KORADI, PHILADELPHIA.

Die Werke des Flavius Josephus, des berühmten Jüdischen Geschichtschreiber. Enthaltend: Zwanzig Bücher von der alten Jüdischen Geschichte; Sieben Bücher vom Kriege der Juden mit den Römern; Zwei Bücher von dem alten Herkommen der Juden wider Apion; Ein Buch von dem Märtyrertode der Maccabäer, und das Leben des Josephus von ihm selbst geschrieben. Alles aus dem Griechischen Originale übersetzt durch Professor J. F. Cotta und Professor A. Fr. Gfrörer. Das Ganze von neuem nach dem Griechischen bearbeitet; mit erklärenden Aumerkungen von Rosenmüller, Burder, Michaelis, Whiston, Jost, Funk u. A. begleitet; und mit den nöthigen Tabellen und Registern versehen durch C. R. Demme, Prediger der Deutsch-Lutherischen Zion's und St. Michaelis Gemeinde in Philadelphia. Neue (Siebente) Auflage. pp. 903.

We hail with satisfaction the appearance of the seventh edition of this admirable work. It was indeed a great venture when the enterprising firm of Kimber & Sharpless in 1838 undertook to issue a German edition of Josephus, a ponderous quarto of over nine hundred pages, with costly maps and many steel engravings. Could it be expected that such an expensive standard work would find a remunerative sale? Was there in our country a German reading public prepared to welcome and appreciate it? Such questions found their answer in the demand for one edition after another, until now the seventh is issued by the firm of Schaeffer & Koradi. It is certainly creditable to our German reading public that a work of this character has found such ready sale and is still in demand.

It is issued in numbers, at fifteen cents each, thirty of which will complete the volume. Or the entire work, in strong leather binding, with clasps, is offered at \$6.50. We miss, indeed in this edition, the illustrations that accompanied the first, the fanciful portrait of Josephus, the imaginary representations of Old Testament incidents, drawn by R. Westall, of the Royal Academy, and engraved on steel by Heath, Steel, Tanner and others. These, while enhancing the cost of the original edition, added but little to its intrinsic value, and can readily be dispensed with. But a careful comparison of this edition with a very handsome copy of the first, presented by Kimber & Sharpless to the Lutheran Historical Society, proves that the stereotype plates, cast by

John Fagan, of Philadelphia, must have been handled with the greatest care. The letter press, both in the heavier style of the text and the lighter forms employed in the voluminous and valued notes, is remarkably clear and distinct, a real treat for the eyes.

The admirable preface by the American editor, Rev. Dr. C. R. Demme, and the very full and satisfactory index, prepared by his colleague at Zion's and St. Michael's church in Philadelphia, Rev. G. A. Reichert, give great additional value to the work.

We cordially echo the endorsement given to this splendid publication at its first appearance by the *Lutheran Observer* in its issue of September 9th, 1839: "This work is now before us, and may be commended as a proud specimen of German bookmaking in this country; we doubt whether anything equal to it has ever yet proceeded from the German press in America. * * The preparation of this work for the press must have been a laborious and tedious task, and we almost wonder how the learned editor could summon up sufficient courage to undertake it. Now, however, that the task is accomplished—and so well accomplished—we hope the enterprising publishers may be richly rewarded by a prompt and liberal sale of the book."

C. A. H.

The same house has sent us the first number of *Palestina in Bild u. Wort*, published by the *Deutsche Verlags-Anstalt*, Stuttgart. A magnificent work of art which has commanded the favorable judgment of the highest art and literary criticism in Germany, and which is not surpassed by anything of the kind in England or America. It is the joint product of such masters as Georg Ebers and Hermann Guthe. The present cheap edition will appear in 84 numbers, in elegant covers, each number consisting of 12 folio pages, the whole containing more than 1000 pages, over 500 wood cuts, 2 frontispieces in steel, 2 maps, and a plan of Jerusalem. It is a superb delineation by pen and pencil of the Holy Land, and offered at rates that put it within the reach of all classes of intelligent Christians.

LEE & SHEPARD, BOSTON. CHARLES T. DILLINGHAM, NEW YORK.

Young People's History of England. By George Makepeace Towle, Author of "History of Henry V.," "Heroes of History," "Modern Greece," "Modern France," etc., etc. pp. 388. 1886.

Mr. Towle always writes like one thoroughly familiar with his subject and intent on giving in rapid, lucid and pleasing sketches all the information of which the scope of a volume will admit. The work before us presents the main facts in English history from the Roman conquest to the present day and will afford to both juvenile and adult readers a fascinating story and a faithful impression of the salient events and the famous characters that have marked the steady development of the political liberties and institutions of England.

The numerous illustrations enhance the value of the book and a series

of chapters on the "Progress of the People," the changes in their social condition and their successive advances in literature and art form a very interesting and important feature. There is also an appendix of "Chronological Annals" a list of the sovereigns of England and one of Prime Ministers since the accession of Walpole.

Stem to Stern, or Building the Boat. By Oliver Optic, Author of "Young America Abroad," "The Great Western Series," etc., etc. With Illustrations. pp. 324.

This is the fourth volume of the "Boat Builder Series." Most of the characters connected with the Beech Hill Industrial School, near Lake Champlain, continue to take part in the action of the story. As in former volumes the author has endeavored to interest his young readers in mechanical industry and to cultivate in them respect for manual labor. The hero is a poor boy with a true heart and manly spirit, knowing to defend his own rights and fight his own battles as well as to shield those whom misfortune placed under his protection.

The Book of Eloquence: A Collection of Extracts in Prose and Verse, from the most famous Orators and Poets. Intended as Exercises for Declamation in Colleges and Schools. By Charles Dudley Warner. pp. 452.

To pupils in our public schools, academies, and the lower classes of our colleges, this book will be highly acceptable. The extracts are made with much discrimination, and with such an eye to the spirited that the young will naturally take to them. Many of them, too, are new, Mr. Warner having made it a special aim to discard the old and hackneyed, retaining of the old only those that will never grow old. He has made his selections from American authors which he puts into one class; from European orators, ancient and modern, which he puts into another; and makes a third class of poetical selections, gathered from all sources. We are sorry to see that pulpit oratory is almost entirely discarded. That is a mine from which he might have gathered some choice gems. Perhaps, however, Mr. Warner's reading does not run much in the line of sermons. But notwithstanding this omission the book is an excellent one of its kind.

The Little Master. By J. T. Trowbridge. Illustrated. pp. 230.

This is a story of a boy of eighteen years teaching a country school, in which were boys older than himself and some of them hard to manage. His tact in emergencies and his success are well portrayed in the incidents related, and will likely recall some of his own experiences to every one who taught a "district school" when young. Any one who has ever been a country school-boy or teacher will enjoy this story. It is all the more true to life because founded on fact. The principal disturber of the peace of the school, we are told, "is now a haughty and

domineering politician, disliked even by his own followers, and tolerated only for his unscrupulous services to his party." And the story closes as follows: "Chauncey Mayhew [the teacher] is now a distinguished educator and scholar. I made his acquaintance a few summers ago at a seaside resort, where we sat one moonlight evening until a late hour on the wave-washed rocks, and he gave me the outlines of this story."

FLEMING & REVELL, CHICAGO AND NEW YORK.

D. L. Moody at Home. His Home and Home Work: Embracing a description of the Educational Institutions there established, together with some account of the various Christian Conferences, and the best thoughts therein exchanged, Helpful Hints and Practical Points. Illustrated. pp. 288.

Mr. Moody has become one of the notable men of the age. An Evangelist whose strong and spotless character, transparent simplicity and unquestioned success, have done much to break down the strong and well-grounded prejudices against so-called evangelistic measures. Mr. Moody is a personality concerning whom the Christian public will never tire of hearing. The educational institutions which he has succeeded in establishing at Northfield and at Mt. Hermon, are probably the greatest movements of his wonderful career, and a large portion of this volume is devoted to their history and description. In the reports of papers reads and addresses, others figure more largely than Mr. Moody, and some of them, doubtless, go beyond his acknowledged conservatism. It is not Mr. Moody, but one of his confreres, who declares that at the Second Coming Jerusalem shall be rebuilt and Christ their Messiah recognized by the Jews. The distinguished and humble-minded servant of the Lord may, for various reasons, be classified with those who ought to pray for deliverance from their friends. When the author of this book speaks of the addresses and discussions which constitute a large part of it as being originally "indited by the Holy Spirit," some of us are disposed to inquire whether Mr. Moody was purposely "kept without knowledge thereof," as is claimed for the contents of the first two chapters, or whether he really affects inspiration. The little volume is worthy of a careful and discriminating perusal.

Many Infallible Proofs. A Series of Chapters on the Evidences of Christianity; or, The Written and Living Word of God. By Arthur T. Pierson, D. D. pp. 317.

A man is wonderfully helped in giving light along the way, if he has already trodden that way himself, and knows the places most dangerous and full of pitfalls. He throws the strongest light where the pathway is darkest and narrowest—just where it is most needed. In "A Word Preliminary" the author of this work says: "The writer of these pages

once found himself getting into the deep darkness of doubt. Beginning at the foundation, he searched for himself until he found the proofs ample that the Bible is the word of God. It was like finding one's way out of a dense wood into the full light of day. Others are still in the dark, and these chapters are the blazed trees that mark the path by which one man got out of the forest. Perhaps some one else may try the same route with a like result."

After an introductory chapter on "Weighing the Proof," the work is divided into two parts, the first treating of "The Volume of the Book" and the second of "The Divine Person." Seven chapters are devoted to the first part and six to the second. Ample attention is given to prophecy, miracles, the scientific accuracy and proof of God's word, its moral beauty and sublimity, the person of Christ, and the originality and power of his teaching. The chapter on the possibility and probability of miracles is specially strong, and that on Christ as a divine teacher is delightful reading. Dr. Pierson is happy and striking in his illustrations, and they abound, adding much life to subjects that are apt to grow dull in the unfolding of the argument. As a contribution to Christian Evidences it deserves a hearty welcome. It is fully up to the times.

ROBERT CLARKE & CO., CINCINNATI.

For Sale by the J. B. Lippincott Co., Philadelphia.

Spinoza and His Environment. A Critical Essay, with a Translation of the Ethics. By Henry Smith, D. D., LL. D., Late Professor in Lane Theological Seminary. pp. clxxix. and 244. 1886.

This valuable work is the result of lectures to the students in Lane Theological Seminary. The matter has been recast for publication, and appears as "a contribution toward a solution of the causes of modern doubt." It forms an examination of the course of philosophy for the last three centuries, with the specific view of showing the place and influence of Spinoza and connecting that influence with the religious skepticism that marks our time.

The examination begins with Bacon, and traces the revolution wrought when his *Novum Organum* terminated the long ascendancy of the Aristotelian dialectic by establishing the inductive system of investigating truth. The inductive method is explained and illustrated, and the misleading influences against which philosophic science must guard are pointed out under Bacon's well-known classification of their sources, as "idols of the tribe, idols of the den, idols of the market, and idols of the theatre." The account of Bacon is followed by an account of Descartes' personality and system, showing how, starting with the principle of doubting everything till proved, and finding his first firm ground in the reality of self-existence through the formula, *cogito, ergo sum*, he established a method the very opposite of the Baconian observation and induction, and rested all true knowledge of existence on *a priori* data.

The merits of Descartes are recognized as very great, and his methods are not here examined with a view to criticism, but simply to determine its relation to the method of Bacon and to discover in both some of the determining facts in the environment of Spinoza. The history of Spinoza, as a disciple of Descartes, is then sketched, followed by an analysis of his *Ethics* and an account of his pantheistic philosophy. The relation of succeeding philosophers, especially to Spinoza's *a priori* method of dealing with the question of the divine existence, is traced through Kant, Coleridge, Sir W. Hamilton and others. This prepares the way for our author to find, as one of the misleading influences of our times, what he terms "rehabilitated and Christianized Spinozism." The result has come through a degeneration according to the peculiar drift or tendency of the Cartesian method. "The drift of the Baconian philosophy has been in the direction of materialism, with a degeneration into materialistic atheism." "The drift of the Cartesian philosophy has been in the direction of idealism, with a degeneration often into virtual atheism, by the substitution of a mere conception for the really existing unity." This degeneration took place in Spinoza's pantheistic system, in which God becomes impersonal and lost in the cosmos. The perverting force of this idea, our author traces in English theology and Emersonian thought in America, and concludes with the judgment that "Spinozism is not dead," and that "it is the taproot of modern doubt."

Dr. Smith's work exhibits throughout familiar acquaintance with the history of modern philosophy, and fine powers of analysis and construction. The problem it discusses is an exceedingly difficult one—the source of the skepticism of our day. For the present current of doubt is one in which scores of tributary streams have converged and mixed. Perhaps it is not amiss to classify these streams, as our author has done, in the two great divisions determined by the Baconian method and the Cartesian method, and while crediting empiricism with the tendency to materialistic atheism, to attribute to idealism all the shifting and disturbing notions by which transcendental teaching is transforming spiritual verities into conceptions and thought without substance and reality.

But Dr. Smith sometimes slips and makes untenable assertions, as when on p. lvii. he says: "There is absolutely no such thing as the human will. The word is nothing but a generalization indicating modes of the mind's *action*." Does he accept the absurd psychology which treats the soul, not as a spiritual entity with powers of action, but as only a series of *acts*? On p. cxxxii. he represents the popular answer of Greece, at the opening of the Christian era, to the question of the existence of a personal, omniscient, almighty and just God, to have been given on the Athenian altar: *ἄγνώστω Θεῷ*—"to the unknowable God." Dr. Smith can hardly seriously mean that *ἄγνώστω* is rightly translated by "unknowable," or that the inscription, under the circumstances in which it had its origin, was the recorded judgment of the

people of the ancient world, pronouncing "the problem" of the divine existence "insoluble." Such straining of a Scripture fact is not to be commended.

More than half the volume is composed of the translation of Spinoza's Ethics. The exceeding difficult task of translation seems to have been well done, and the volume will furnish English readers with an opportunity of studying, for themselves, the system of the famous philosopher of modern pantheism.

M. V.

Ham-Mishkan, The Wonderful Tent. An Account of the Structure, Signification, and Spiritual Lessons of the Mosaic Tabernacle erected in the Wilderness of Sinai. By Rev. D. A. Randall, D. D., Author of the "Handwriting of God in Egypt, Sinai, and the Holy Land." With a Portrait of the Author. pp. 420. 1886.

Dr. Randall made for himself a wide reputation by his work some years ago, entitled "The Handwriting of God in Egypt, Sinai, and the Holy Land"—two volumes based on the data obtained in his travels and investigations in these countries. The new work now before us is, in part, the fruit of the same travels and inquiries, and in the line of the author's favorite employment of explaining and illustrating the word of God and the history of His people. It was completed just before his death in 1883.

The purpose of the volume—to present a complete conception of the Hebrew Tabernacle, its history and relation to the faith and religion of the Jews, the method and form of its structure, the symbolism and spiritual significance of its various parts and appointments, the manifold lessons the entire structure and its services were intended to teach in the Old Dispensation and foretell in the New—this purpose has been accomplished, not in the ordinary way of didactic statement, but by using the forms of the traveler's narration of a party of inquirers on the scene of the original building. The journey proceeds from Suez, through the wilderness, and the party, consisting of a Christian, a learned Rabbi, and other biblical scholars, encamp at the foot of Sinai. In imagination the Tabernacle is rebuilt and studied. The author thus gives the subject the variety, freshness and vividness of explanation and presentation peculiar to the narrative and conversational method.

The work pleases us very much. It is not intended for the critical scholar who has at hand all the sources of biblical investigation and knowledge, but for the general Christian reader. If we mistake not, however, clergymen, theological students as well as Sunday-School teachers and the ordinary reader, will find this volume full of valuable information and suggestion.

M. V.

S. C. GRIGGS & CO., CHICAGO.

Complete Poetical Works of Benjamin F. Taylor. pp. 355.

These poems cover a wide range of subjects and many of them pos-

sess great merit. It would be expecting too much to look for the highest excellence in all the poems contained in a book of the size of this one. It seem to us that the author is most happy in those written on Country Life, and on Nature. In many of these there is a quaintness, an earnestness and depth of feeling, and grace of expression that at once arrest and hold the interest, and compel the sympathy of the reader. Scattered all through the volume are many beautiful thoughts strikingly put. Many of the poems reveal the author's sincere Christian faith and earnestness. In the front of the book is to be seen a likeness of Mr. Taylor, showing him to have a rugged and strong, though kindly face.

As is always the case with this house, the publishers have done their work well, sending forth a volume in every way attractive. M. V.

HOUGHTON, MIFFLIN & CO., BOSTON AND NEW YORK.

Beckonings for Every Day. A Calendar of Thought arranged by Lucy Larcom. pp. 225. 1886.

These selections are made from the best authors. At least two quotations, one of prose and one of poetry, are appropriated to each day of the year, among them some of the most awakening and inspiring words of the great and good in all ages. A certain order is followed by assigning for instance to January the theme of "The Invisible Presence," to February "Our Work," to March "Our Neighbor," &c., &c. It is a precious little volume and will be appreciated by any refined and serious mind.

Holy-Tides: Seven Songs of Advent, Christmas, Epiphany, Lent, Easter, Whitsuntide, Trinity. Parchment paper covers.

Mrs. A. D. T. Whitney's Seven Sacred Songs for the Church's Sacred Seasons are exquisite gems of spiritual poetry and are brought out by the publishers in a form of delicate beauty. The little collection will make an appropriate present upon any of the Festivals which constitute its subjects.

Orient. With Preludes on Current Events. By Joseph Cook. pp. 340. 1886.

This volume contains Mr. Cook's Boston Monday Lectures in the winter after his return from his tour of the world. That tour was without a parallel in the labors of investigation and public lecturing which marked its whole course. Handling the leading questions in debate between Christianity and philosophy, as well as the questions raised by the progress of science, he was greeted by immense audiences in all the great cities visited. It was a brilliant success.

The Boston Monday lectures after his return naturally give out the rich treasures of information and thought gained during the more than two years' travel, especially in oriental lands. Among the salient

points here found are discussions of the character and career of Keshub Chunder Sen and of the contributions of the Brahmo Somaj of India to the science of Comparative Philology; of the origin and possible future of recent reforms in Japan; descriptions of Palestine, the Taj Mahal, the Himalayas, China, and the Southern Pacific Ocean; the achievements and probable future of civilization in Australasia; and the international duties of Christendom and the prospects of Imperial Federation in the British Empire. These subjects are treated with the boldness, brilliancy, and wealth of information and illustration known as characterizing Mr. Cook's discussions.

Other topics, treated of in the Preludes, are National Aid to Education, Revivals True and False, Limited Municipal Suffrage for Women, Religion in Colleges at Home and Abroad, and Foreign Criticism of America.

It is not surprising that these volumes of the Monday Lectures find ready sale and many of them are called for in numerous successive editions. The present volume is specially valuable to those who wish to be informed as to the progress of thought in the distant lands of the East.

M. V.

Ancient Cities, From the Dawn to the Daylight. By William Burnet Wright, Pastor of the Berkley Street Church, Boston. pp. 291. \$1.25.

The design of this work is to give a brief sketch of the most prominent cities that are in some way connected with the history of the work of human redemption, either in its preparatory stages, under the old dispensation, or in Christ's day, when the fullness of time was come.

"The cities in which I have tried to interest the reader," says the author, "were so connected with the experiences of the chosen people that an acquaintance with any one of them can scarcely fail of throwing light upon some portion of the Bible. Each city, as the reader will perceive, has also been selected either because its history appears to illustrate pointedly some utterance of Christ, or because the manner in which it aided in preparing for the 'New Jerusalem' is obvious."

Starting with a sketch of "Ur, the City of the Saints," the reader is presented with the salient facts, bearing on the work of redemption, in the history of all the great cities of the world-empires of the East, and of Athens and Rome in the West. The chapters on the two latter are worthy of special mention—the story of Athens being exceedingly vivid. Free from all extravagances, the author has grasped the most outstanding facts, and presented them with such picturesqueness and power as to give the reader a clear perception of the wonders of the ancient seat of culture and learning. The last chapter on the "New Jerusalem, the King," is a masterly portrayal of the spread of Christ's kingdom on earth—in many passages rising into real eloquence. The illustrations

in this chapter are chosen with rare felicity and discrimination, powerfully setting forth the progress in the conquest of the world to Christ.

The style of the work throughout is chaste and dignified, thoroughly harmonizing with the character of the subjects treated. To read the volume has afforded unmingled pleasure. The publishers have not neglected their part, the dress of the book being worthy of its contents.

M. V.

The Great Debate. A Verbatim Report of the Discussion at the Meeting of the American Board of Commissioners for Foreign Missions, held at Des Moines, Iowa, Thursday, October 7, 1886. pp. 86.

Those who desire to understand the questions involved in the relations of the American Board of Commissioners for Foreign Missions to the "New Theology," especially on the point of a future probation for the heathen, will find nothing better for the purpose than this neatly printed pamphlet. In addition to the speeches, it gives the necessary statements, reports, &c., to show the connection in which the subject came before the Board.

M. V.

Roland Blake. By. S. Weir Mitchell, M. D., Author of "Hepzibah Guinness," "In War Time," "The Hill of Stones and Other Poems." pp. 379.

It is surprising that a man of Dr. Mitchell's reputation as a physician, with his time overcrowded with professional duties, should be able to give so much attention to literary work. A diversion it may be, but how does he find time for so much of it? His latest is a novel, "Roland Blake," now under review, a story associated with the period of our civil war and containing a few war incidents, but not enough to make it a war story. The conspicuous feature of it, as it appears to us, is the contrast of the noble character of the Northern soldier, Roland Blake, with the narrowness and mean spirit mingled with the haughtiness and pride of Richard Darnell, a representative of the aristocratic Virginians and a soldier in the Confederate army. We take it that Dr. M. has not much admiration for the "F. F. V's" nor very marked conciliatory feelings towards the South. Other characters, as well as the two we have just named, are well sustained, but the story as a whole is rather tame. It is likely that the author will never attain the reputation as a novelist that he now has as a physician.

Applied Christianity. Moral Aspects of Social Questions. By Washington Gladden. pp. 320.

This book contains nine papers on the following subjects: "Christianity and Wealth," "Is Labor a Commodity?" "The Strength and Weakness of Socialism," "Is it Peace or War?" "The Wage-Workers and the Churches," "Three Dangers," "Christianity and Social Science," "Christianity and Popular Amusements," "Christianity and Pop-

ular Education." These are timely and living questions discussed from an intelligent, Christian view-point. Would that the principles here set forth could have a wide reading. Though we may take exception here and there to minor points, we regard them as eminently judicious and safe. They represent the most enlightened Christian thought of to-day on the subjects presented.

Thirteen Weeks of Prayer for the Family. Compiled from many sources. By Benjamin B. Comegys, author of "An Order of Worship," "Services for the Chapel," etc. pp. 216.

Family Prayers are neglected by many Christians, not from any disinclination to have them, or because they are considered of little importance, but because the head of the family feels that he cannot lead the devotions with any "comfort to himself or edification to others." This book is intended for such—for those who feel a special embarrassment in extempore prayer. For expressing the common wants of the human heart, for a spirit of earnest devotion, for scripturalness, and for adaptation to the needs of the family, these prayers are to be highly commended. Covering, as they do, every morning and evening for thirteen weeks, and each one giving opportunity at a designated place for special extemporaneous petitions, they lack nothing for all ordinary occasions. Nor are particular occasions overlooked, as there are prayers for New Year's Day, Good Friday, Easter, Christmas, Fourth of July, Communion Day, for the sick, the bereaved, the absent, etc., etc. The only omission we regret is the absence of short prayers at meals. A page of these, presenting variety as well as appropriateness, not necessarily to be used in form, but for suggestion, would add something to the completeness and excellence of this excellent book.

Ten Dollars Enough: Keeping House well on Ten Dollars a Week; how it has been done; how it may be done again. By Catharine Owen. pp. 279.

Here is something of decided value to those who wish to enjoy what may be fairly called good living and yet observe culinary economy. In the form of a story we are told how the table may be supplied for the family at the rate of ten dollars a week. Bills of fare are presented which ought to satisfy any reasonable appetite or palate, and the articles are estimated at New York prices, *in season*, and hence ought to meet the case almost anywhere else. Of course skill is required in using up the scraps. "Ten Dollars Enough" will allow no waste. The contents appeared first in *Good Housekeeping*, and were published as a book at the suggestion of the editor of that magazine. The story, *as a story*, has much interest, and the practical suggestions will save many a dollar to every housekeeper that judiciously follows them.

A. C. ARMSTRONG & SON, 714 BROADWAY, NEW YORK.

For Sale by the J. B. Lippincott Co., Philadelphia.

The Parables of our Saviour. Expounded and Illustrated. By William M. Taylor, D. D., LL. D., Pastor of the Broadway Tabernacle, New York City. pp. 445.

Dr. Taylor has already compassed a wide range of biblical truth in his books, and his prolific pen is still at work. The remarkable thing about his many published sermons is that he repeats himself so little and is in all so fresh and forceful. We miss the presence of the living speaker, and in Dr. Taylor's case that is much; but his sermons are exceptionally attractive and holding nevertheless. They are anything but tiresome reading, and it is no wonder that some of them have reached beyond the first edition. They are in demand and deserve to be.

This series on the parables of our Lord is second to none from his pen. They are clear and direct in style, abound in apt illustrations, are textually faithful, and breathe a devout and scholarly spirit. They are of a more popular cast than the expositions of Archbishop Trench, but there is no true scholarship sacrificed in order to give them this character. There is a plain and happy way of putting scholarly things, and this we conceive to be no minor part of the author's secret of power. In pointed application, too, these sermons are excellent and, under God's blessing, will accomplish what the author, in his preface, prays they may be used for, viz., the glory of God's name, the edification of his Church, and the conversion of men. His catholicity of spirit is also commendable. While a consistent denominationalist, he is above all a Christian, and says himself: "I have an utter abhorrence of that system which refuses to help those who cannot pronounce 'shibboleth' as we do," (p. 234 on Parable of the Good Samaritan).

*The Dragon, Image, and Demon, or the Three Religions of China—*Confucianism, Buddhism, and Taoism—giving an account of the Mythology, Idolatry, and Demonolatry of the Chinese. By Rev. Hampden C. DuBose, Fourteen Years a Missionary at Soochow. pp. 468.

This volume has grown out of a lecture on "The Three Religions" delivered in many churches of the United States during a visit here in 1882. Having been a missionary so many years he writes largely from personal study and observation. The full title-page gives the drift of the work very well. In his preface he explains the choice of title: "The name chosen is the most exact representation that could be found of what each system is. The 'Dragon' is the emblem of China and its State Church; the 'Image' is a synonym for the Indian religion—it matters little the size, color, or name of the image; and the term 'Demon' is Taoism in a nut-shell." Further on (p. 32) he speaks more fully and explicitly: "Confucianism is based on morality, Buddhism on Idolatry,

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and Taoism on superstition. The first is man-worship, the second image-worship, and the third spirit-worship. From another point of view the orthodox faith is characterized by an absence of worship, the Indian faith by the worship of the seen, and the native faith by the fear of the unseen. Confucianism deals more with the dead past, Buddhism with the changing future, while Taoism is occupied with the evils of the present." A combination of these make up the complex Chinese religion. The book is richly illustrated, well printed, and attractively bound. We commend it as a clear and popular presentation of the subject about which such vague views prevail.

Anecdotes Illustrative of Old Testament Texts. pp. 332.

A good sermon often lacks interest and comes short of effective force from lack of illustration. An ordinary sermon, on the other hand, is often rendered very interesting and effective if aptly illustrated; hence the value of having at hand what will suitably serve one's purpose in this respect. Here we have a book of several hundred pages full of anecdotes under special texts in the Old Testament—some of them very pointed and appropriate, others lacking these features. As a whole, they are fresh and will prove very helpful. The application of many need not be confined to the special texts under which they are given, but may be called on for service elsewhere, if done with discriminating judgment. The volume belongs to "The Clerical Library" issued by this enterprising house.

AMERICAN BAPTIST PUBLICATION SOCIETY, PHILADELPHIA.

Notes of Sermons. By J. M. Pendleton, D. D. pp. 227.

We venture to say that no man will prepare as good a sermon with an outline furnished by another as he will with one of his own, although his may be adjudged quite inferior. Only the mind that makes the outline can satisfactorily fill it out. If another attempts to run in its groove it will be all the while at a disadvantage and in the outcome have an inferior result. We take it that "homiletical helps," whether as periodicals or books, are not helpful if taken any other way than *suggestively*. They must inevitably weaken self-reliance for one thing, and for another lead to confusion in developing the line of thought. Hence we are slow to recommend anything of this kind. They may be harmless if used merely by way of suggestion in developing other themes, but generally they are not so used but rather in servile dependence upon them in writing on the author's subjects. If, however, we were to recommend any, these "notes" by Dr. Pendleton should have the preference. His outlines are natural and lead to a legitimate treatment of his themes. Some of them are the mere "heads" of the discourse; others are more full. There are seventy-five of them, covering a wide range of subjects—a few of them having a distinctively Baptist ring, as might naturally be expected.

THOMAS WHITTAKER, 2 AND 3 BIBLE HOUSE, NEW YORK.

The Life of Christ in the World. Sermons by the Rev. Arthur Brooks, Rector of the Church of the Incarnation, New York. pp. 360.

These sermons are not conspicuous for their rhetorical finish or for their strict homiletical arrangement, but they are, nevertheless, characterized by decided merits. They are marked by a directness, a Christ-like spirit, a practical bearing on faith and life that far transcend any mere graces of rhetoric or rules of homiletics. We must not be understood to mean that they are lacking these—they simply do not strike the reader as among the leading merits. If we were to name any of the sermons that please us specially, we would mention the third on "The Power of Christ's Words," the eighth on "The Sifting of Life," and the nineteenth, "A Christmas Sermon." In all there are twenty-five, covering the main events of Christ's life from birth to his ascension and the chief and vital features of the Christian life. In style of writing they show, as they ought to, that they were prepared for delivery, and hence have more warmth and vivacity than if prepared to appear merely in cold type. They are comprehensive in scope of subjects and unobjectionable, so far as we have noticed, in doctrine.

WARNER, BEERS & CO., CHICAGO.

History of Cumberland and Adams Counties, Pennsylvania. Containing History of the Counties, their Townships, Towns, Villages, Schools, Churches, Industries, etc.; Portraits of Early Settlers and Prominent Men; Biographies; History of Pennsylvania, Statistical and Miscellaneous Matter, etc., etc. Illustrated. pp. 586, 516. 1886.

This is a very large and weighty volume and is substantially and handsomely bound. It gives a vast amount of information, much of which will be entirely new to most of readers. There is a flavor of freshness in the style and contents which will make the reading of it a fascinating pastime to the present and former residents of the two counties. To the latter such a book treating of their native heath and its successive occupants would be especially desirable. We are disappointed that greater pains were not taken to secure accuracy on subjects of general historical interest. Works of this character ought to become standards in the sphere of local history. The biographical sketches may be assumed to be quite reliable since the authors of them were thoroughly familiar with their respective subjects.

CONCORDIA-VERLAG (M. C. BARTHEL, AGENT), ST. LOUIS, MO.

Amerikanischer Kalendar für Deutsche Lutheraner auf das Jahr 1887. Register Zum "Lutheraner." Jahrgang 1-40.

Synodal-Bericht. Proceedings of the Minnesota and Dakota District of the Synod of Missouri, &c. A. D. 1886.

Synodal-Bericht. Proceedings of the Michigan District of the Synod of Missouri, &c. A. D. 1886.

Synodal-Bericht. Proceedings of the Eastern District of the Synod of Missouri, &c. A. D. 1886.

Stall's Lutheran Year Book and Historical Quarterly. Containing an Almanac, Calendars, and Daily Readings, for the year of our Lord, 1887. Edited and published by Rev. Sylvanus Stall, A. M., Lancaster, Pa., author of "How to Pay Church Debts," etc. pp. 186. For sale by all Lutheran Publication Houses and Bookstores in the United States.

To tell the readers of the LUTHERAN QUARTERLY at this date the merits of Stall's Year Book would be carrying coals to Newcastle. There is probably not one who is without a copy of a work that has become indispensable to all who appreciate full information concerning the Lutheran Church. It is not free from imperfections, but every year's issue is a great advance on the previous one.

The Lutheran Almanac and Year Book published by the Lutheran Publication Society, 42 North Ninth St., Philadelphia, maintains its high standard for accurate statistics and excellent selections of reading matter.

The Sentence and its Parts. An Analytic Syntax for the use of advanced classes of schools, and for self-instruction. By Geo. W. Ebeling, Ph. D., Principal of Oberlea Home School for Boys at Catonsville, Md. pp. 64. Sold by the author. A very modest maiden effort, but so successful that it is hoped it is but the precursor of literary work on a larger scale.

☞ Books that will receive notice in the next issue:

The Miraculous Element in the Gospels. By Alexander Balmain Bruce, D. D. A. C. Armstrong & Son, New York.

Luther's Small Catechism, Explained and Amplified for use in Classes, Schools and Families, Together with Tables of Duties, &c., and the Lutheran Doctrine of Baptism and the Lord's Supper. pp. 150. Published for the author by the Luth. Pub. Society, Philadelphia. A symposium on this Catechism, in which at least ten pastors and professors of recognized ability and standing are expected to participate, will appear in the April number of the QUARTERLY.